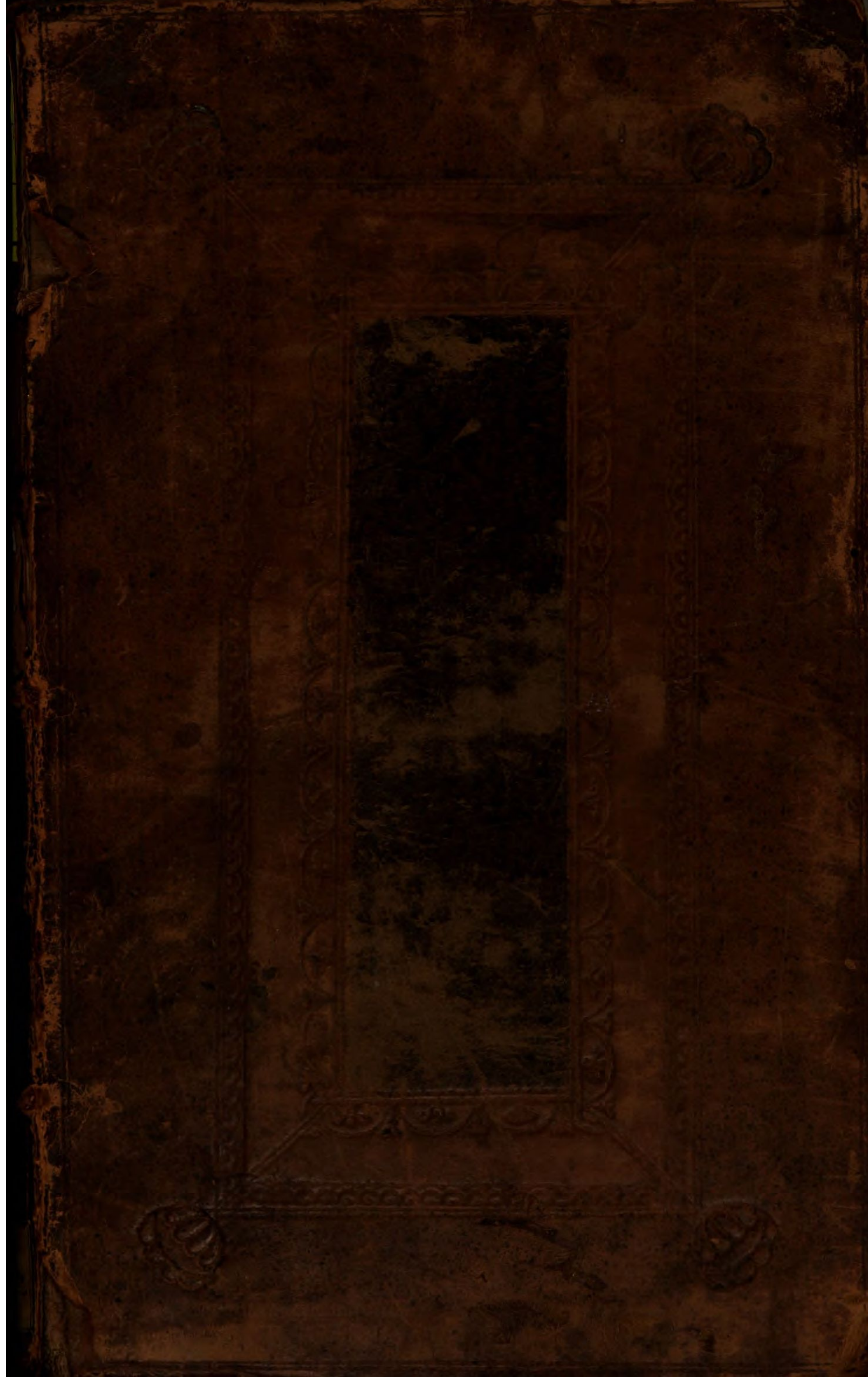




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LAY-BAPTISM INVALID.

AN ESSAY

To Prove, That

Such BAPTISM
Is NULL and VOID,

When Administer'd in Opposition to

The Divine Right
OF THE
Apostolical Succession.

Occasion'd chiefly by the *Anti-Episcopal* Usurpations of our *English* Dissenting Teachers.

The Fourth EDITION, more Correct than the former. In which some Notice is taken of an Ecclesiastical Declaration propos'd to be Establish'd, about ten Years since, in favour of such Usurpations.

With an APPENDIX: Wherein the Boasted Unanswerable *Objections* of Dr. BURNET, late Bishop of *Sarum*, and other *New Objections*, are Answer'd.

By R. LAURENCE, M. A.

To which is prefix'd a Letter to the Author, by the Reverend GEO. HICKES, D. D.

St. John xx. 21, 23. *As my Father hath sent me, even so send I you. — Whose soever sins ye remit, they are remitted unto them.*
Heb. v. 4. *No Man taketh this Honour to himself, but he that is called of God, as was Aaron.*

L O N D O N:

Printed for RICHARD KING, at the *Prince's Arms* in *St. Paul's Church-Yard*. MDCCXXIII.





THE
AUTHOR
TO THE
READER.



THE Occasion of Writing this Essay is sufficiently declared in the Title-Page; and the Design thereof is to contribute something towards the Recovery of those, who are almost drowned in the fatal Error, of thinking that they receive Christian Sacraments, when in Truth and Reality they receive none at all. I don't doubt but I shall procure to my self many Enemies by this Attempt; but no matter for that, if this my poor Endeavour, can but prove effectual to stir up the Clergy (whose Office it is) to Preach and Write frequently, to disabuse Mankind in so weighty an Affair.

I am well aware, how diligent the Adversaries will be to find what Faults they can; and I am not so vain, as to think my self to have escaped altogether free from some in this Essay. And therefore, that I might take away all Occasion of unnecessary Dispute, and save my self the Trouble of future Answers to what may be cavill'd at by some; I once for all declar'd, in the Second Edition of this Book, what I thought necessary for the more clear Explanation of my Design and Meaning in some Passages, which otherwise I fear'd might have given Offence.

In this Fourth Edition, all those Places are more correct in the Body of the Book it self, and therefore not necessary here to be particularly explain'd, except in the Appendix,

Page 128. and forward, where, in Answer to the 10th Objection, I have attempted to prove the Validity of Holy Orders conferr'd on Unbaptiz'd Persons: What I have propos'd in order thereto, I desire the Judicious Lovers of Truth to interpret only as an Essay. I am not so fond of any thing I have said about it, as to strive with those who may happen to differ from me: Nay more; if after due Consideration, it should be generally condemn'd by Orthodox Learned Men; I shall acquiesce, acknowledging, That a Man ought to be a Member, before he should be admitted to be a Minister of Christ in his Church.

What I have said in the following, and other Parts of this Book, in General Terms, relating to Lay-Baptism, I think necessary by way of Precaution here to explain; by telling my Reader, that I design thereby to mean such Baptism, as is performed by Persons who never receiv'd any Real Authority from their Bishops; or else by such as were
never

never really Authoriz'd, and yet act in Opposition to Episcopacy. " Whether Bishops, the Spiritual Governors of the Church, who have " Power from Christ to give a Man a Standing Commission to be a Priest, cannot give " him a Commission pro hac vice, in Cases of " extreme Necessity, to do a Sacerdotal Act," I will not presume to determine. Neither do I think it necessary to dispute against those, who affirm that they can; provided the Layman be in Communion with, and an actual Member of that particular National, or Provincial Church, over which the Bishops preside who give such an Occasional Commission; provided also that they give him this Commission in SUCH A MANNER, and with such LIMITATIONS and RESTRICTIONS, as that there may be no more Reason to suspect the Truth of the Divine Authority residing in him, for the Executing of that Sacerdotal Act pro hic & nunc, in a Case of extreme Necessity, than there is to question the Validity of the STANDING COMMISSION of the Ordinary Priesthood. For then, in such Case, the Man acts not of himself, or as a mere Laick: He is suppos'd not to Administer by Virtue of any Canon of Foreign Councils; but AS empower'd by the Authority of those Particular Bishops he is subject to. And I think it necessary to make these Proviso's; because, on the other Hand, it is well known, how apt Men have been, and still are, to pervert and abuse this Power and Authority, and misapply it to wrong and ill Purposes, by unsound and false Inferences; (as I myself have found by Experience, in my Conversation relating to my own particular Case) so far as at last to make the Christian Priesthood be esteem'd by the Heedless Multitude, as a thing of

no necessary Use and Value at all: And for this Reason 'tis that I have endeavoured so much (in this Essay, pag. 85. and Appendix, pag. 149, and 150.) to shew the Ill Uses which Men are apt to make of the Church's Power.

After all; whether a Church has, or has not the Power of Authorizing her own Laicks (as above specified) to Baptize in Cases of Extremity, I think I need make no Scruple to say,

1st, That the Practice of one National or Provincial Church in this Case, cannot Authorize the Laicks of Another such Church, which gives them no such Authority.—— (As here with Us.)

2dly, That no Church can have any Power to allow Laicks of Opposite Communions to her, to Administer Baptism in that Case, much less when there is no Necessity at all: (As certainly there is none in our Dissenters Baptisms.)

3dly, That no Church has, or can have Power to Confirm Baptism so administer'd; because Confirmation supposes the Person to have been validly baptiz'd before, and his Baptism to be consummated and finished thereby.

*The Author of a Pamphlet entitled, New Dangers to the Christian Priesthood; who with great Rudeness, inconsistent with his Priestly Character has, by PARTIAL Quotations from my Two Books of Sacerdotal Powers, and Dissenters Baptism Null and Void, endeavour'd to persuade the World, that I Separate the Divine Commission from the Christian Ministry, and that I hold and affirm, that Bishops have Power to Authorize Laymen to Baptize, would have done but Common Justice to have consider'd, and let the World see what I have said here in Answer to a Question put to me concerning such a Power in Bishops. He knew in
his*

his Conscience, or might know, that this was in the Second Edition of Lay-Baptism Invalid, for he refers to that Edition in his abusive Pamphlet. He cannot deny, that in the same Edition, P. 155. I use these very Words, viz. "WHEN IT CAN BE
" PROVED, That Christ has vested his Church
" with such a Power, it will necessarily fol-
" low, &c." He might have known, that this
was in Answer to an Objection which affirm'd,
that the " Validity of Lay-Baptism stands on
" the Authority of the Church's Power to
" GRANT SUCH LICENCE to Lay-men in Extre-
" mities." He cannot chuse but be conscious to
himself, if he read the Book, that I in the same
Edition, P. 155, 156. shew'd the Danger of the
Church's making use of such a supposed Power;
these Passages are in p. 148, 149, and 150. of this
present Edition. His Conscience must also tell him,
that in p. 83. of Sacerdotal Powers, (which he
pretends to quote, tho' he does it very unfairly) I
say concerning Baptisms Administer'd by virtue of
the Canon of the Council of Eliberis, these Words,
" IF ANY THING CAN BE SAID for the Vali-
" dity of those Lay-Baptisms." And p. 85. con-
cerning Midwife-Baptism, allow'd by the Church
of Rome, I say thus, " So that upon Supposition,
" which I DARE NOT GRANT, that those Mid-
" wife-Baptisms could be defended as Valid,
" upon the Account of their Bishops having
" first granted them such Power, &c." — Lastly,
to let the World see a little more of the Integrity of
this Writer, he cannot be ignorant that he is very
unjust in his Quotation, from p. 6, and 7. of Dis-
senter's Baptism Null and Void; for in p. 7. be-
fore the Period is finish'd, I say, concerning the
Church's Power to Authorize her Laymen to

*Baptize, thus, "Which, whether RIGHT OR
 " NO, is no ways applicable to our Laymen and
 " Dissenters, who are utterly destitute of any
 " such Plea, &c." By all which Passages the Im-
 partial Reader may easily see, that I do not affirm,
 that Bishops have Power so to Authorize Lay-
 men; but that, if Bishops could be suppos'd, or
 prov'd to have such a Power, yet even then our
 Dissenters Baptisms are Null and Void notwith-
 standing. The whole Argument runs upon [if
 they had Power] [whether Right or no, &c.]
 But these necessary Connections he purposely o-
 mitted, because he knew that if he had inserted
 them 'twould have discovered the Falseness of
 his Charge, and have spoil'd his Design, of en-
 deavouring to render a Person odious, when he was
 not able to confute that Truth which he had as-
 serted. How awkwardly soever I may have de-
 fended it, that must be left to more impartial
 Judges than this Gentleman has shew'd himself to
 be; however, thus much He and his Friends have
 discovered by their Attempts hitherto, that they
 dare venture no farther than to nibble at such
 little things, as are wholly foreign to the MAIN
 MATTER disputed; and this they do without any
 Argument at all, while the Merits of the Cause
 lie neglected by them, as being in their Opinion,
 either not worth their Regard, or else, because the
 Invalidity of Lay-Baptism is too great a Truth
 for them expressly and directly to endeavour to o-
 verthrow. — This Writer calls upon me to an-
 swer him positively, whether I will hold and main-
 tain, that " Bishops can Authorize Laymen to
 " Baptize." I hereby assure him, that I will give
 him no positive Answer to this Question. I will
 not Declare my self absolutely, either for or a-
 gainst*

gainst that Power for Cases of Extremity, but leave it as I found it, and will keep my own Private Opinion about it, to my self; which I am sure I have a Right to do, without any Obligation to publish it for the Sake of such unreasonable and ill-grounded Challenges, as this angry Gentleman has made me; and this shall be all the publick Notice that I will take of his unhandsome Performances; (and which indeed is more than due to them) after I have told him, that some Great Men hold, that Bishops, by their Apostolic Authority, can Authorize Laymen to Baptize in Cases of Extremity, i. e. in want of a Priest: that it is with these Gentlemen I have treated in my Three Books (giving them Argumentum ad hominem) upon their own Principles. That there are others who affirm, that Bishops have not such Power; and that 'tis my Assertion, that whether they have or have not this Power, my Principles stand firm, that Persons not Commission'd, not Authoriz'd, i. e. not really Authoriz'd, (for 'tis not Authority, if 'tis not real) do not Minister Valid Baptism; And this is the Case of our Dissenters Baptisms, let what will become of that other Question. For, if Bishops have not such a Power, then 'tis plain, that the Ministration of Baptism is an Incommunicable Function of the Standing Priesthood; and so, no Lay-Ministration whatsoever can be Valid, by being allow'd, tolerated, licens'd, approv'd of, or authoriz'd by Bishops. This effectually ruins the Cause of Necessity, which our Author would plead: Because, if Bishops cannot Authorize Laymen, validly to Baptize in Want of a Priest; it must be, because Lay-Christians (as such) have not a CAPACITY to Receive the Divine Commission for such an Exigence: And if they have not this Capacity,

Capacity, then the Exigence it self cannot empower or authorize them; except a Negative has more of Potentiality than the Positive Power of the Bishops; which is absurd. And therefore our Dissenters (upon this Supposition) are utterly excluded from *Ministring Valid Baptism*; as they would also, if Necessity could empower Laymen: For they are under no Case of Necessity, where Priests are to be had. And again: If Bishops have such a Power to Authorize their own Laymen, as before specified; our Bishops have not so Authoriz'd their Laymen: And if they had, our Dissenting Teachers are not THOSE LAYMEN; but Laymen Anti-Episcopal, in Rebellion against Episcopacy it self; who intrude into other Men's Provinces, and wickedly attempt (Uncall'd and Unsent) to Minister where there is not so much as any Pretence of Necessity for their Intrusion. And therefore, in both Cases, our Dissenters cannot Minister Valid Baptism.

This, concerning their dear Friends, the Dissenters, the Adversaries know they cannot get over, and therefore it is that they make such a Bustle, to raise a Dust that Men's Eyes may be blinded, and so hinder'd from seeing this great Truth. To obstruct which, they endeavour to persuade the World, that the Priesthood it self is in New Dangers from those very Doctrines, which are the only Support of it; while they themselves are such Enemies to the Priesthood, that they are endeavouring effectually to destroy it by their pernicious Principles, opposing the Churches Spiritual Independency, the Christian Altar, and Sacrifice, Absolution, and the Ministration of Baptism, as Christ himself appointed it. And this puts me in mind of a late very dangerous Step, that was going to be
made,

made, and which if it had taken Effect, might, without an extraordinary preventing Providence, in a little time have destroy'd the whole Sacerdotal Power and Authority with us; and this was an Attempt to establish a strange, and before to us unheard-of Declaration, that (as those who indited it say) "In Conformity with the Judgment and Practice of the Catholick Church, and of the Church of England, in particular. — Such Persons as have already been Baptiz'd, in or with Water, in the Name of the Father, Son, and Holy Ghost, (Altho' their Baptism was IRREGULAR FOR WANT OF A PROPER ADMINISTRATOR) ought not to be Baptiz'd again."

The plain English of which is, that such Persons as have already been, contrary to the Law of Christ, Wash'd or Sprinkled with Water, by any One whatsoever, whether Un-authoriz'd Man, Woman, or Child, Christian, Jew, or Heathen, nay, whether they wash'd themselves, or let one of those others do it, provided it was but done with these Words, [In the Name of the Father, &c.] ought not to be Baptiz'd by a Proper Administrator whom Christ has appointed. For in all these Cases, the Washing is Irregular for want of a proper Administrator, and therefore not, what deserves the Name of CHRISTIAN BAPTISM; tho' the Declaration begs the Question that it is so, by saying [such Persons as have already been Baptiz'd, &c.] For this Irregularity is an Essential Irregularity, because contrary to the Positive Institution of Christian Baptism; and 'tis Irregular for no other Reason, but its being without, or contrary to that Rule; as this Book is design'd to prove. An Endeavour to make the World believe, that

that such Washings as are Irregular for want of a PROPER Administrator, are Valid Baptisms, and this without any Limitations, either for Cases of Necessity, or for the excluding of Women, Heathens, or Stage-Players, &c. is such a Latitude, that it does not fall short of even the worst Corruptions of the Church of Rome. Nay, the Decrees of some of their Popes, &c. concerning Midwife-Baptism, and that given by Pagans, limit them to Cases of Necessity; but this design'd Declaration makes not even this Provision, to secure the Authority of the Christian Priesthood for the Administration of Baptism, but opens a Door for all Intruders, even where there is no Pretence of Necessity. It advises indeed, that "Men take heed that they usurp not an Office whereunto they be not call'd, for God will call them to account for so Doing:" But alas, what Effect can this Advice have, when the Declaration before pronounces their Ministrations Valid; Valid without any Exception of Time, Person, Place, or Circumstance. Will God call Men to account for their Valid Ministrations? For their effecting that which he has appointed to be effected? For their doing of that, which he concurs with, and from the Valid Performance whereof, he has by no Law excluded them? For, if he has by any of his Laws excluded them from the Valid Ministration of Christian Baptism, then their Attempt to Minister it, is an Invalid Act. If he has by no Law excluded them from the Valid Ministration thereof, then their Attempt to Minister it, is no Breach of any Law of his; for, where there is no Law, there is no Transgression, and consequently they will not be call'd to account for it; which plainly shews the great Inconsistency of such a Declaration.

tion. Besides, this Declaration was design'd, it says, "To teach a Truth, to take a Yoke of
" Doubtfulness from Men's Consciences, and
" to resist an Error NOT MUCH differing from
" DONATISM and ANABAPTISM.

The supposed Truth it would teach, has been seen already. Its Latitude, its Contrariety to the Scripture, to the Judgment of the Universal Church, and of the Church of England in particular, which never made a Law or Canon of so universal and unlimited a Nature, are evident to all serious and knowing Enquirers into this Matter. Tertullian Himself, who by degrees fell into this singular Latitude of allowing Laymen to be Priests, in Cases of Necessity, contrary to the Doctrine and Practice of the Catholick Church; expressly and absolutely Excludes Women's Power to Baptize. De Baptismo Cap. 17.—The Constitutions of the Apostles, Book III. Chap. 6, 9, & 10. repudiate all Lay-Ministrations, and particularly Lay-Baptism, and Baptism by Women.—So does St. Epiphanius against the Collyridians utterly disallow of Baptism by Women. See his Works, Book III. Tom. 2. Which Testimonies I thought proper to add here (to those of my Preliminary Discourse) upon this Occasion, that Men may see what a pretended Truth some would Establish, and how Conformable it is to the Judgment and Practice of the Catholick Church.—

*The "Yoke of Doubtfulness," &c. would be laid heavier on, rather than taken from, Men's Consciences by such a Declaration; which says, That "God will call Men to account for usurping an Office [of Baptizing] whereunto they
" be NOT CALL'D." For, will not the scrupulous Person, who was pretendedly Baptiz'd by one
of*

of these, and comes to know it, be very apt to say, How can I rest satisfied in a Baptism declar'd to be Irregular, for want of a proper Administrator, [i.e. One call'd of God] When the Uncall'd pretended Administrator, will by God himself be call'd to Account as an Usurper of the Priestly Office, for Baptizing me? Will God judge him for so doing? And shall I escape his Judgment for knowingly concurring with, or acquiescing in, his sinful Act? By what means shall I extricate my self out of this Difficulty? If 'tis Sin in him, 'tis so in me too, by my approving of it; and yet (that this Scruple may cease) approve of it I must. But how can I approve of it, since it was sinful in the very Act? And thus I find no Relief from such a Declaration, which involves me in Sin, and prohibits my being extricated out of it.

The supposed Error it was designed to oppose, is this; That pretended Baptism, Administred without the Divine Authority or Commission; i.e. by One who has not this Commission, is not Christian Baptism, but Null and Void. Is not this much Differing from the Real Error of Donatism, which was, That the Donatists Rebaptiz'd those who came over to them from the Catholick Church, tho' they had been before rightly Baptiz'd in or with Water in the Name of the Father, and of the Son, and of the Holy Ghost, and by One in Real, Valid Holy Orders too? What has this to do with the Matter before us?

And as for Anabaptism, its Error is twofold: First, It Nulls Baptism in an Infant, howsoever and by whomsoever Administer'd. Secondly, In Grown Persons, if they were not plung'd all over in Water; in both which they make the AGE of the Person Baptized, and the VERY GREAT

QUAN-

QUANTITY of *Water* sufficient to cover the Person, Essential to the Ministration of this Sacrament; Errors so infinitely Different from the Case before us, that One would wonder how Men could Invent the Notion, of their being not much Different from what is Asserted, and, I hope, fairly proved, to be a Great Truth in this Essay.

The Author of a Pamphlet, call'd, *The Judgment of the Church of England in the Case of Lay-Baptism and Dissenters Baptism*, has publish'd what he calls *The Second Part of the Judgment, &c.* 'Tis an amazing thing to see Men so expose themselves: For this Gentleman amuses the World with a Repetition of all that he had said before; and gives his Reader the same Things over again, but in other Words, and in a Method something diversified from the former; putting People to an Unnecessary Charge, besides a Trial of their Patience, to bear with the Reading a second Time what they had read before; which is still the more aggravated by his Want of Argument; by his not so much as endeavouring to confute the Reasons brought against his First Part, in the Answer thereto, call'd, *Dissenters Baptism Null and Void*; (for he tells his Reader, that he does not design this as a Reply to that Book;) by his unbecoming Language, in giving Ill Names to what he knows he cannot confute; and lastly, by his industriously Evading the MERITS OF THE CAUSE; when he knows that the Church of England has concern'd Her Self therewith, that her Articles of Religion are built upon it, and that he is oblig'd in his own Defence to enter into it.

This Author mightily triumphs in Bishops confirming Children, pretendedly Baptiz'd by Dissenting Teachers, as if they therefore acknowledg'd those

Baptism_s

Baptisms to be Valid. — But I can tell him, that there are some who say, that those Baptisms are not Valid before Confirmation, but made valid by Confirmation; this (tho' I absolutely deny it) I can prove to be the Foundation upon which Confirmation has been given to Persons so pretendedly Baptiz'd; and our Author would do well to consider, whether those Bishops he speaks of, did not Confirm them upon the same Foundation, before he so positively affirms, that those Bishops allowed their Baptisms to be Valid: For, if 'tis true, that some act upon this false Foundation, others may have done so likewise; and this will spoil our Writer's Supposition, however insufficient to make those Baptisms Valid, as I have endeavoured to prove in this Essay.

I have in this Fourth Edition added some further Arguments to prove the main Proposition, so much avoided by this Author, and endeavour'd to Answer new Objections for the Satisfaction of some who may be led away by them. I have nothing more to request of my Reader than Christian Justice and Equity in his Censures, and that he would heartily join with me in this Prayer to Almighty God, That it would please Him to bring into the Way of Truth, all such as have Erred, and are Deceived.



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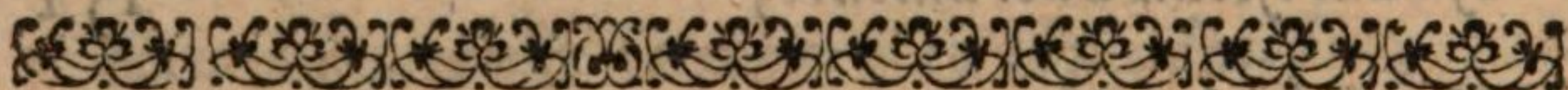
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ERRATA.

IN a Letter to the Author, p. xxxii. In the marginal Note instead of *Hereticus* read *Hereticus*. p. xxxiii. is false paged xxiii. *ibid.* line 10, instead of *hav-* Read *having*. p. xlv. l. 2. dele *we*. p. lvi. In the marginal Note l. 1, for § 70, r. § 60.



A LET-



A LETTER to the
AUTHOR.

S I R,



THE deplorable State of Christianity in those Parts of it which have reform'd from Popery in Doctrine, is chiefly to be ascrib'd to the Contempt or Neglect of the Divine Institutions, relating to the Constitution and Oeconomy of the Church. This in particular hath brought all the Disorder and Confusion in Matters of Religion, for which *England* is scandalous above all other Christian Countries; having ever since the Great Rebellion, abounded with Religious Sects and Factions, which owe their Original, more or less, to the direful Change and Overthrow of that Government, which Christ ordain'd for his Church, and his Apostles left in it, and which throughout all Ages was continued without Interruption in the Christian World for 1500 Years, as that very Form of Church-Government, which all Christians thought was ordain'd
to

to continue unto the End of the World. There never was in all that Time any Church founded but in, and with EPISCOPACY; nor did ever any Sect of Men assume the Title of a Church, till they could get a pretended Bishop, from whom they had their Priests, and their Priests their Mission, till the Time of the Reformation; nor did any Christian Priests, or People of an Episcopal Church, ever rise up against their *Bishops as such*, and reject the *whole Order*, but those of *Great Britain*, under the Pretence of farther Reformation; by which they have brought such Confusions, and so expos'd Religion among us, that it is in a great Measure lost, so that we may say (as was long since said of *Justice* in the *Iron Age* of the World) that she hath taken her Flight from Earth to Heaven. Could any Church, or Father of the Catholick Church, in Antient Times, have imagin'd or believ'd without the Gift of Prophecy, that an Age would come, when the Presbyters of a National Church would take upon them to *depose* their *Bishops*, and teach the People that their *Order* was contrary to God's Word, or grievous and unnecessary to the Church! Could they have imagin'd, that in a flourishing Church, pure in Doctrine and Worship, consisting of Two Provinces, an Assembly
I of

of several Presbyters should be held in *Opposition* to their Bishops, and their Lawful Sovereign Lord the External or Civil Bishop of his Church, by the Command of Rebels in actual Arms against their King! Could they ever imagine, that in three famous National Churches reform'd after the Antient Pattern of Churches settled in the Primitive Times, and professing the same Holy Faith, a strong Party of Presbyters and People, should be so wicked, as by *Force* to depose the whole College of Bishops, and as much as they could, extirpate the whole Order as unlawful and needless, nay, as an Antichristian Constitution, and a Yoak which we nor our Fathers were able to bear! Yet, Sir, I am one of those surviving Men who liv'd in those Times and saw all those things done, and the direful Consequences of such Doings; the first of which was the setting up a Government of the Church by Presbyters assuming Episcopal Authority, who with their Sect were called *Presbyterians*.

But these did not long flourish; for as they had taught the People that Episcopal Ordinations or Missions were not necessary, so others soon said the same of their Ordinations by *Presbyters*, asserting, that only Gifts, and the *Call* of Gifted Men by the Congregation was sufficient for the Ministry;

nistry ; and so from the Sect of *Presbytery* sprang up that of the *Independents* among us, and from them again, others, who thought Gifts *alone* were a sufficient Call to the Ministry, and in this *Abomination of Desolation*, *Laymen* first invaded the Sacred Office of the Ministry among us.

When I was a Young School-Boy in a little Village near *Helmstrey* in *Yorkshire*, I saw a Man in Gray Clothes step up into the Pulpit on the Lord's Day, where after a long Prayer he preach'd to the People, as well as I can guess from what I now remember, after the Manner of the *Fifth Monarchy Anabaptists*. Being afterwards removed to School at *North-Allerton*, I saw an Officer of *Cromwell's* Army go up into the Pulpit, and there after a long Prayer, he made a long Sermon, of which, as I then understood little, so I remember nothing, but that he talk'd much of *Dead Ordinances*, and Gifts of the Spirit, and a *Carnal Ministry*, meaning no doubt the *Ministry of the Church*. By that time *Quakerism*, which began in *Westmorland*, was much increas'd in that Place, where I often saw not only Men, but Women Preach both in the Fields, and in Houses, without any other Call, but their pretended Motions of the Spirit, when (you must, Sir, excuse my Impertinence to tell you, that)

a School-Fellow older than my self by three or four Years, though of a Lower Form in the School, who had been carefully bred up in *Church Principles*, and like another *Timothy* instructed by his Parents from his Childhood in the Scriptures, so baffled their Speakers, by asking them *who sent them to Preach*, and urging the Places of Scripture against them, which speak of God the Father's sending our Saviour, and *His* sending the Apostles, and *They* others; and by requiring of them a *Visible* Proof of their pretended Call by the Spirit, that they came not of a long Time after to that Place, and as I remember, not till that Boy, so *mighty in the Scriptures*, was taken from the School.

Indeed, Sir, the Necessity of an *Immediate*, or *Mediate* Call and *Mission from God* to any *Divine Ministry*, is so plainly taught in the Scriptures as appears by the * *Margin*,

* THE MISSION OF MOSES, ——— *And the Lord said* ———
Come now therefore, and I will SEND thee unto Pharaoh, that thou mayest bring forth my People, &c. out of Egypt. Exod. iii. 10. Now therefore go, and I will be with thy Mouth, and teach thee what thou shalt say. Exod. iv. 12. He SENT Moses his Servant, Psal. cv. 26.

THE MISSION OF THE JEWISH PRIESTS, *Take thou unto thee Aaron thy Brother, and his Sons with him, FROM AMONG THE CHILDREN OF ISRAEL, that He may Minister UNTO ME in the Priest's Office, even Aaron, Nadab, and Abihu, Eleazer, and Ithamar, Aaron's Sons. Exod. xxviii. 1. And the Lord spake unto Aaron, ——— Thou and thy Sons with thee shall keep your*
PRIESTS

gin, that I have often wonder'd how any sort of Christians, pretending to the Knowledge of them, should take upon them the Ministerial Office, without the Ordinary Regular Call from Man as God hath appointed,

PRIESTS OFFICE. — I HAVE GIVEN *your Priests Office unto you as a Service of GIFT, and the STRANGER that cometh nigh (i. e. as a Priest) shall be put to Death, Numb. xviii. 1, 7. Uzziah the King transgressed against the Lord his God, and went into the Temple of the Lord to burn Incense upon the Altar of Incense, and Azariah the Priest went in after him, and with him Fourscore Priests of the Lord that were valiant Men: And they WITHSTOOD Uzziah the King, and said unto him, It APPERTAINETH NOT unto thee, Uzziah, to burn Incense unto the Lord, but to the Priests the Sons of Aaron, that are CONSECRATED to burn Incense: GO OUT of the Sanctuary, for thou hast trespassed, &c. 2 Chron. xxvi. 16, 17, 18. For every High Priest taken FROM AMONG MEN, is Ordain'd for Men in things pertaining to God, that he may offer both Gifts and Sacrifices for Sin: And no Man taketh this Honour unto himself but he that is CALLED OF GOD, as was Aaron, Heb. v. 1, 3.* Not to spend too much time in enumerating those Texts which prove the Mission of the Prophets, I shall only recite some of those which plainly evince,

THE MISSION OF ST. JOHN THE BAPTIST, the Last of the Jewish Prophets and immediate Fore-runner of our Saviour. *There was a Man SENT from God, whose Name was John — He was SENT to bear Witness of that Light (i. e. of Christ) — He that SENT me to Baptize, &c. St. John i. 6, 8, 33. Behold! I SEND MY MESSENGER (i. e. John the Baptist) before thy Face, which shall prepare thy Way before thee, St. Mark i. 2. and xi. 10.*

THE MISSION OF CHRIST, The Second Person of the Eternal Trinity. — *St. John the Baptist speaking of Him, says — He it is, who coming after me, is preferred before me, St. John i. 27, 30. And our Lord speaking of Himself, says, He that receiveth me, receiveth him (i. e. God the Father) that SENT me, St. Matth. x. 40. St. John xiii. 20. — And He that despiseth me, despiseth him that SENT me, St. Luke x. 16. — God SENT not his Son into the*

ed, or an extraordinary Call from God, without one of which, neither Christ, nor the Holy Spirit, neither Angels nor Men, presum'd to act authoritatively in things pertaining to God.

But

the World to condemn the World, but that the World through him might be saved, St. John iii. 17. — Jesus saith, — My Meat is to do the Will of him that SENT me, St. John iv. 34. — He that honoureth not the Son, honoureth not the Father which hath SENT him — He that heareth my Word, and believeth on him that SENT me, hath everlasting Life. — I seek not mine own Will, but the Will of the Father which hath SENT me. — The Father hath SENT me. — And the Father himself which hath SENT me, St. John v. 23, 24, 30, 36, 37. — The living Father hath SENT me, St. John vi. 57. The Father that SENT me, St. John viii. 16, 18. — Say ye of him (i. e. of Christ) whom the Father hath sanctified (i. e. consecrated or set apart for the Office of the Messias) and SENT into the World, &c. St. John x. 36. — That they may believe that thou hast SENT me, St. John xi. 42. — I have not spoken OF MY SELF, but the Father which SENT me, he GAVE ME A COMMANDMENT what I should say, and what I should speak, St. John xii. 49. — And this is Life eternal, that they might know thee, the only true God, and Jesus Christ whom thou HAST SENT. — I have finished the Work which thou GAVEST me to do. I came OUT FROM thee. — Thou hast SENT me into the World. — Thou hast SENT me, St. John xvii. 3, 8, 18, 25. — God SENT his only begotten Son into the World, that we might live through him. — And SENT his Son to be the Propitiation for our Sins, 1 St. John iv. 9, 10. — God SENT FORTH his Son made of a Woman, &c. Galat. iv. 4. — Thus we see that Christ GLORIFIED NOT HIMSELF to be made an High Priest, but he that said unto him, Thou art my Son, Heb. v. 5. — Wherefore let us — Consider the Apostle and High Priest of our Profession Christ Jesus, who was FAITHFUL to him that APPOINTED him, Heb. iii. 1, 2.

But most especially have I wonder'd, and still do wonder, how Clergy-men, I mean, Presbyters who were *regularly sent*, by Episcopal Ordination, according to the Will of our Lord, the Founder of his Church,

THE MISSION OF THE HOLY SPIRIT, the third Person of the eternal Trinity. *The Comforter, which is the Holy Ghost, whom the FATHER WILL SEND in my Name, St. John xiv. 26.* ——— *When the Comforter is come whom I WILL SEND unto you from the Father, even the Spirit of Truth, who proceedeth from the Father, &c. St. John xv. 26.* ——— *If I go not away, the Comforter will not come unto you; but if I depart, I WILL SEND him unto you, St. John xvi. 7.* ——— *He shall not speak OF HIMSELF; but whatsoever he shall hear, that shall he speak, ver. 13.* ——— *He shall glorifie me, for he shall RECEIVE OF MINE, and shall shew it unto you, ver. 14.* ——— *Accordingly, the Holy Ghost was sent from Heaven on the Day of Pentecost, as St. Peter testified to the wondring Multitude, telling them, ——— This Jesus ——— being by the right Hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath SHED FORTH this, which you now see and hear (i. e. he hath SENT FORTH THE HOLY GHOST, who has caused those astonishing miraculous Wonders which you now see and hear) Acts ii. 32, 33.* ——— *And St. Paul tells the Galatians, God hath SENT FORTH the Spirit of his Son (i. e. the Holy Ghost) into your Hearts, Galat. iv. 6.* ——— *And St. Peter reckons the Holy Ghost SENT DOWN from Heaven, among those things which the Angels desire to look into, 1 St. Peter i. 12.*

THE MISSION OF ANGELS. ——— *They are ALL Ministring Spirits SENT FORTH to minister, Heb. i. 14.* ——— *The Angel Gabriel WAS SENT from God unto a City, &c. to a Virgin espoused to a Man whose Name was Joseph. ——— St. Luke i. 26.* ——— *The same Angel appeared before unto Zacharias, and told him, ——— I am Gabriel that stand in the Presence of God, and AM SENT to speak unto thee. ——— ver. 19. Peter said, Now I know of a Surety that the LORD HATH SENT his Angel, and hath delivered me out of the Hands of Herod, &c. Acts xii. 11.* ———

The

Church, and the *unvariable* and *universal* *Apostolical Practice* of it for 1500 Years, I say, I still wonder, how such Presbyters could first preach against the Episcopal Order, and then proceed to pull down their

The Revelation of Jesus Christ, which God gave unto him, &c. HE SENT and signified it by his Angel unto his Servant John, Revelat. i. 1. — The seven Spirits of God SENT FORTH into all the Earth, Revelat. v. 6. — The Lord God SENT his Angel to shew unto his Servants the things which must shortly be done, Revelat. xxii. 6.

THE MISSION OF THE APOSTLES. After the twelve Apostles are nam'd, 'tis said, These Twelve Jesus SENT FORTH, and commanded them saying — Preach — freely ye have RECEIVED, freely give, St. Matth. x. 5, 7, 8. — As my Father hath sent me, even so SEND I you, St. John xx. 21. — All Power is given unto me in Heaven and in Earth: GO YE therefore and teach (or rather Disciple) all Nations, baptizing them — teaching them — and lo I AM WITH YOU ALWAYS, even unto the End of the World. Amen. St. Matth. xxviii. 18, 19, 20. — And to supply the Place of Judas Iscariot, one of the Twelve, the Apostles prayed and said, Thou, Lord, which knowest the Hearts of all Men, shew whether of these two (i. e. of Justus or Matthias) thou hast CHOSEN, that he may TAKE part of this Ministry and Apostleship, Acts i. 24, 25. And they gave forth their Lots, and the Lot fell upon Matthias, and he was numbered with the eleven Apostles, Ver. 26. — God hath SET some in the Church. FIRST, Apostles, 1 Cor. xii. 28. — Our Lord said to Ananias concerning the Apostle St. Paul, — He is a CHOSEN Vessel unto me, to bear my Name before the Gentiles, and Kings, and the Children of Israel, Acts ix. 15. — As they minister'd to the Lord, and fasted, the Holy Ghost said, SEPARATE me Barnabas and Saul (i. e. Paul) for the Work whereunto I have CALLED THEM. And when they had fasted and prayed, and laid their Hands on them, they sent them away; so they being SENT FORTH by the Holy Ghost, departed, &c. Acts xiii. 2, 3, 4. Again, the Lord said unto St. Paul, Depart,

X *A Letter to the Author.*

their own Bishops, by whom they were ordain'd, and then in Opposition to the Holy Apostolical Order and Character, and the Persons lawfully vested with it, Sacrilegiously presume, like *Colluthus*, to take upon

Depart, for I will SEND thee far hence unto the Gentiles, Acts xxi. 21. — And therefore he styles himself, Paul CALLED to be an Apostle of Jesus Christ, through the Will of God, 1 Cor. i. 1. and says in another Place, — I am ORDAINED a Preacher, and an Apostle, — a Teacher of the Gentiles, 1 Tim. ii. 7. — How shall they preach, except they be SENT? Rom. x. 15. When he (i. e. Christ) ascended up on high, — he GAVE some Apostles, i. e. he gave some the Power and Authority of being his Ambassadors, Ephes. iv. 11. —

THE MISSION OF THE SEVENTY DISCIPLES, and of the DEACONS. *After these things the Lord APPOINTED other Seventy also, and SENT them two and two before his Face, St. Luke x. 1. — The Twelve (i. e. the Apostles) called the Multitude of the Disciples unto them, and said, — Look ye out among you seven Men of honest Report, full of the Holy Ghost and Wisdom, whom WE MAY APPOINT over this Business, (i. e. of taking care for the Poor) — And they chose Stephen, &c. whom they SET BEFORE THE APOSTLES; and when THEY had prayed, THEY LAID THEIR HANDS on them, Acts vi. 3, 5, 6. —*

THE MISSION OF THE APOSTLES SUCCESSORS. — *St. Paul and St. Barnabas ORDAINED them ELDERS in every Church, Acts xiv. 23. — For this Cause left I thee (i. e. Titus) in Crete, that thou shouldest set in Order the things that are wanting, and ORDAIN Elders in every City, as I (i. e. St. Paul) had APPOINTED thee, Tit. i. 5. — Stir up the GIFT of God which is in thee (i. e. Stir up that Episcopal Authority, and the Gifts annexed thereto, wherewith God has endowed thee) BY THE PUTTING ON OF MY (i. e. St. Paul's) HANDS, 2 Tim. i. 6. — The Things that thou hast heard of me, — the same COMMIT thou to faithful Men, who shall be able to teach others also, 2 Tim. ii. 2. — LAY HANDS suddenly on no Man, 1 Tim. v. 22. — The seven Stars are the ANGELS (i. e. the Bishops, or supreme spiritual Governors) of the seven Churches*

upon them the Episcopal Office and Power in ordaining and sending of other pretended Presbyters into the Church, as they did a little before the *Restoration*, in all or most Parts of the Nation, after the Abolition of Episcopacy, and the Downfall of the National Church with it, in the Times of which I speak. Such Arch-schismatics as these were Mr. *Bowls* of *York*, Mr. *Baxter* of *Kidderminster*, and Mr. *Hughes* of *Plymouth*, not to mention

es, Rev. i. 20. — Of which St. *Polycarp*, Bishop of *Smyrna* was one. Now that these Successors of the Apostles, to whom the Power of ordaining others into the Ministry was committed, were not mere *Presbyters*, is evident from hence, That they had the Oversight of the Church of God, 1 Pet. v. 2. A Power to receive an ACCUSATION against (and therefore were each of them a JUDGE of) an Elder, or Minister of a consequently inferior Order, 1 Tim. v. 19. — It was also their Province to rebuke with ALL AUTHORITY, so as to let no Man despise them, Tit. ii. 15. — to reject, i. e. excommunicate, a Man that is an Heretick, after the first and second Admonition, Tit. iii. 10. — Without PREFERRING one before another, doing nothing by PARTIALITY, 1 Tim. v. 21. — Hence the particular Angel, or Bishop of the Church in *Pergamos*, was justly reprov'd for tolerating them that held the Doctrine of *Balaam*, and the *Nicolaitans* in that Church, Rev. ii. 14, 15, 16. So also was the particular Angel or Bishop of *Thyatira*, for SUFFERING the false Prophetess *Jezabel*, Rev. ii. 20. — And they could never have been thus justly censur'd, if they had not been vested with the Powers and Authority above-mentioned, and these Powers do vastly exceed all that can be duly claim'd by any mere *Presbyter*, or Body of *Presbyters* whatsoever. —

SMECTYMNUUS, * in and about *London*, where I presume pretended Presbyters were also Ordain'd, by mere Presbyters in those sad Times of Confusion.

I was once at one of their pretended Ordinations, which I since found, was much after the *French* Form. Thus, and this, Sir, was the Original of the *Presbyterian Mission in England*, and it is against the Authority of the pretended Ministers of this Mission, *who were never duly authoriz'd*, and therefore cannot Administer *truly Valid Baptism*, that you have written your excellent Book with great Strength and Perspicuity, as well as Modesty, and confirmed your Doctrine with your Practice.

Indeed, you have written it throughout with so much Modesty and Caution, that in some Places, it hath an Air *almost* of Diffidence and Mistrust, altho' you have said nothing as to the Invalidity of their Administrations, but what our best Divines have written before you. I beg Leave to present you with what I find to this Purpose, in the first Volume of the Posthumous Sermons of one of the greatest of them, [*Bishop Beveridge*] Entituled, *The Dignity and Authority, and Office of the*

* Stephen Marshal, Edmund Calamy, Thomas Young, Matthew Newcomb, William Spurstow.

Priesthood. In the third Sermon on this Text, *Therefore, seeing we have this Ministry as we have received Mercy, we faint not,* at the 103. Page you'll find these Words, "*In the next Place we must observe,*
"*that although the Priests, if any be pre-*
"*sent, lay on their Hands also, yet it is ex-*
"*pressly ordered, that the Bishop shall say*
"*the Words, Receive ye the Holy Ghost,*
"*&c. For if a mere Priest should say them,*
"*or any one but a Bishop, the Ordination*
"*was reckoned NULL AND VOID, with*
"*more to that Purpose. So in his Sermon*
"*on Acts xiii. 3. And when they had fa-*
"*sted, and prayed, and laid their Hands on*
"*them, they sent them away, you have*
"*these Words at p. 309. As the right Or-*
"*dination of those who administer the*
"*Means of Grace must needs be acknow-*
"*ledged to be (necessary) for seeing we*
"*can have no Grace, nor Power to do good,*
"*but what is delivered to us from God thro'*
"*our Lord and Saviour Jesus Christ, in the*
"*Use of the Means which he hath establish-*
"*ed for that Purpose, unless those Means*
"*be rightly and duly Administred, they*
"*lose their Force and Energy, and so can*
"*never attain the End wherefore they*
"*were established. Neither is there any*
"*thing more necessary to establish the*
"*Means of Grace, than that they who ad-*
b 4 "*minister*

“ *minister them be rightly Ordained and*
“ *Authorized to do it according to the In-*
“ *stitution and Command of him that did*
“ *establisth them. For seeing they do not*
“ *work naturally, but only by virtue of the*
“ *Institution, and Promise annexed to it,*
“ *unless that be duly observed, we have no*
“ *Ground to expect, that the Promise should*
“ *be performed, nor by Consequence that they*
“ *should be effectual to the Purposes for*
“ *which they were used. So in his Sermon*
“ *on this Text. Now then we are Ambassa-*
“ *dors for Christ, &c. p. 386. For that can*
“ *be done only by the Power of God, accom-*
“ *panying, and assisting his own Institution*
“ *and Commission. Insomuch that if I did*
“ *not think, or rather was not fully assured,*
“ *that I had such a Commission to be an*
“ *Ambassador for Christ, and to act in his*
“ *Name, I should never think it worth the*
“ *while to preach, or execute my Ministerial*
“ *Office. For I am sure all that I did would*
“ *be null and void of it self, according to*
“ *God's ordinary Way of working, and we*
“ *have no Ground to expect Miracles.” So*
“ *in another Place of that Sermon ; “Any*
“ *Man may read a Sermon, or make an Ora-*
“ *tion to the People ; but it is not that*
“ *which the Scripture calls preaching the*
“ *Word of God, unless he be SENT by*
“ *God to do it, For how can they preach,*
“ *except*

“ except they be sent? *Rom. x. 16.* *A*
“ *Butcher might kill an Ox, or a Lamb, as*
“ *well as the High-Priest, but it was no Sa-*
“ *crifice to God, unless a Priest did it: And*
“ *no Man taketh this Honour to himself, but*
“ *he that is called of God, as was Aaron,*
&c. All these Passages Sir, exactly agree
with the Subject of your Book; and I might
shew you much more to the same Purpose
out of the Writings of the Clergy, besides
those which you have cited. As out of *the*
second Edition of a Letter to a Noncon. Mi-
nister of the Kirk, shewing the Nullity of the
Presbyterian Mission; and Dr. Wells's Theses
against the Validity of Presbyterian Ordina-
tion.

But what I have cited from the Bishop,
which was publish'd since the first Edition
of your Book, is enough to second the De-
sign of it, and give you Courage boldly to
maintain your Doctrine and Practice, and
the Cause not only of the Church of *Eng-*
land, but of the Catholick Church, against
the *British* Sects and Schisms. Indeed you
have done God and his Church good Service
in a Time of Need; as two worthy Citi-
zens, now with God, Mr. *Allen* and Mr.
Lamb, did by their Writings about forty
Years ago; who having gone from the
Church to the *Anabaptists*, by God's Grace
saw their Error, and returned both toge-
ther

ther from them to the Church again, to which they made ample Recompence by their Writings, and were great Ornaments to it in every Respect all their Lives long. I knew them both very well, and am glad of this Opportunity, to mention them with that Respect which is due to both their Memories; whereof the Latter told me, that he had the Misfortune to lead Mr. *Allen* out of the Church to the Schism, but that Mr. *Allen* had the blessed Part to lead him out of the Schism to the Church again. It is to me a comfortable Presage, that God will not forsake the Church of *England*, nor suffer Toleration and the Gates of Hell to prevail against her, because he raises out of her People, Men to defend her, and adorn her with their Writings. I pray God to stir up more such continually, that those, who are misled by unauthorized Ministers, and Teachers, may consider the great Danger they are in, and after your Example, enter in at the right Door into her Fold, and declare, as you have bravely done, *That you sincerely believe the Subject of your Discourse to be a substantial Truth, nay even a first Principle of Christianity, and that without the courageous asserting thereof, the whole Christian Priesthood, and the Divine Authority of it, must be called in Question,—and encourage every bold Intruder to usurp the sacred*

cred Ministry, in Opposition to that Commission, which hath been constantly handed down from Christ and his Apostles to this very Day. In the same Place you say you hope, that *none vested with this Divine Authority will fight against it, &c.* which if any Clergyman should do, in the Manner as you there mention, I could not but suspect, that he was one of those who took Gifts and Presents of the *Dissenters*, to let the Names of their Children, who had no other but *Schismatical Lay-Baptisms*, be Registred among the true Baptisms of the Church. This unwarrantable Practice, which you have observed to be *scandalously practised in some Places*, I can confirm to be true; For I knew some Ministers of this City (now dead) who were guilty of this Practice, and are gone to God to give an Account of it; and I my self, soon after I was presented to the Vicaridge of *Alballows Barkin*, had several, and some very great Offers, from *Dissenters*, to enter their Childrens Names, as baptiz'd, in the Parish Church Register; and a Parochial Priest of a great City in this Kingdom, who gave me a Visit about a Year since, did assure me, that all the Ministers of that Place, himself only excepted, were guilty of this execrable Practice; execrable I call it, because it is a double Falsification of our *Parochial Dptychs,*

tychs, as they are Registers and Records both of Church and State, and I think both Deprivation, and the Pillory, to be just Punishments for that Minister, who dares do so great and mischievous a Wickedness, or suffer it to be done.

I say, I should be tempted to suspect any Clergyman, that should write in the Manner you mention, against you, to be one of that corrupt Sort, or at least of another, who to court the Favour and Applause of the *Dissenters*, either never preach in Defence of the Church against *them*, or if they do, they do it no otherwise than barely to shew, that the Church of *England* is a *safe Communion*, and that those, who thro' Mistake separated from it, would be in *no Danger of Damnation* if they returned to it. But to shew that Separation from it is SCHISM, and by Consequence a *damning Sin*, and that the Separatists of all sorts from it, are, without the extraordinary Mercy of God, in great *and apparent Danger of Damnation*, these Gentlemen love not to touch upon that Point, nor rise to that Heighth, which long before the Revolution occasioned the Distinction between *High* and *Low* Church-men, and the former to be called by ill, or ignorant Men, *High-Flyers*, *Tantivies*, and other such opprobrious Names. It was, I suppose, a

Reflection upon these Men, and the Indignation he had against their double Practices, which Provoked a Divine not very many Years since, to utter a Sarcastm upon them from the Pulpit, in Words to this Purpose, *That some (at the Time he spoke it) were become Fathers of the Church, who never were her true Sons.*

Sir, I wish all Clergymen, who are concerned in either of these Remarks, would seriously consider your pious and seasonable Address to us in the Conclusion of your *Appendix.* We are all concerned, (as you beseech and conjure us to do,) *to consider our high and holy Calling to the Priesthood, and to vindicate our unalienable Rights to administer the Holy Sacraments, and to let the People understand, that the Ministration of them is ESSENTIAL to our Office, and our Office essential to the Ministration of them; and that our long and general Silence in not asserting, and defending this great Truth, hath, as you observe, been the Occasion of much Ignorance among the People, of the Nature of Schism, and the direful Consequences of it, which some of our Order still are, as I am sure some have been, soaverse (contrary to their Trust, and the Duty of it) to set before the People. I remember, when some of the London Clergy, resolving to do this, as you now beseech us,*
and

and for the same Reasons; it was opposed by the *free-thinking* Divines, especially by one of them, whom I will not name, for no other Reason, but that it would be *censured as preaching up our selves*; a Reason, whereof the Weakness and ill Consequences are shewn by an excellent Person, in the Preface to his *Companion for the Festivals and Fasts of the Church of England*; where, to oblige the Clergy to instruct the People in the great Truth of Sacerdotal Mission, and Authority to administer the Sacraments, he wishes the Catechism of the Church might be continued, in a few Questions and Answers, to shew, who only have Power to administer the Holy Sacraments. I need not name this worthy Gentleman, whom God raised up out of the *People* before you, to defend the Rights and Authority of the *Priesthood*, and who thinks it no more Diminution, or Dishonour to him, to be thought one of *the People* with respect to the *Church*, than one of them with respect to the *State*.

In your *Appendix* to your Book, I think you have solidly and satisfactorily answer'd all the Objections that have been made against the useful Subject of it, since the first Edition, taking in your Second Thoughts, and the Explanation of your Design, and Meaning in some Passages of
it

it to prevent Offence. This, Sir, is an Argument of your great Humility, as well as of your Zeal and Prudence; and your humble and truly Christian Temper and Declaration, encourage me to make a few Remarks upon your *Appendix*, of which you have the Liberty to judge as you please. You have well observed, *that our Church hath provided no Office of Confirmation* for those, who receive Baptism from *Lay-Baptizers*. And indeed it would have been strange, that she, which allows of no Baptism but by a * *lawful Minister*, should have provided such an Office to confirm, or ratifie the Baptism of those, who, truly speaking, were *Sprinkled* or *Washed*, but not *baptized*. But I think, you might with Reason enough have farther observed, that she hath provided an Office very *proper* for baptizing of them, I mean, Sir, THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS. This new Office was made presently after *the Restoration*, and is Part of the *Liturgy* that now is confirmed by Act of Parliament. And the general Title of it is: *The Ministration of Baptism to such as are of riper Years, and able to answer for themselves*; And of which it is said in the *Preface* before the Book of

* *Rubricks in the Ministration of private Baptism.*

Common-Prayer, *Which although not so necessary when the former Book was compiled, yet by the Growth of Anabaptism, through the Licentiousness of the late Times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith.* Here, Sir, the Church declares the Occasion of making this Office, *viz. the Growth of Anabaptism*; and then also observes how useful it is for the baptizing of Converts to the Faith. But I must observe, that there were other Occasions for making that Office, as well as the Growth of *Anabaptism*; as the *Growth of Quakerism*, upon which Account it is also necessary: And none of your Adversaries will deny, but in *Parity of Reason* it is as useful; and is accordingly ordinarily used, for the baptizing of Converts from that monstrous Heresy; and for the same Parity of Reason it may be said, that the Office was also intended for such. The *Preface* also, tho' it mentions the *Growth of Anabaptism*, doth not say whether it was intended for *Anabaptists* not yet dipped, or *Anabaptists* dipped in Water, in the Name of the Father, &c. Tho' I am of Opinion, it was intended for them, as well as the others; because their Ministration was null and void. There are many other Cases, in which this Office is
necessary

necessary and useful, and ought to be apply'd; as in the Case of those adult Persons, who had the Misfortune to be baptized, but not *in the Name of the Father, and of the Son, and of the Holy Ghost*; or if in their Names, yet not in their Names as a *Real*, but a *Nominal* Trinity; as, I suppose, the *Bedellists*, who were a numerous Sect at the *Restoration* in some Parts of the Nation, did, and the *Socinians* now do. Sir, I believe none of your Adversaries will deny, but this Office is as proper for Adult Persons so unhappily baptized, as for *Anabaptists*, or Convert Unbelievers: And if it be a Proper Office for such as were baptized in that Manner, and in Parity of Reason was intended for them; why should it not be thought as proper for those, who were unhappily baptized without a Lawful or Authorized Minister, (which the Church requires) and in Opposition to the Church and her Ministry; as the pretended Ministers among the *Presbyterians*, as well as among the *Independents* and *Anabaptists* do? If it should be said, that People baptized by Unlawful, or Unauthoriz'd Ministers, are not mentioned with *Anabaptists*, and *Converts to the Faith*, in the Preface of the Church; I answer, that neither are the *Quakers*, &c. mention'd in it; nor indeed was it more needful to mention them there,

c

than

than the *Quakers* and others I have mention'd: For all which the Office is proper and useful, and, in Parity of Reason, may be apply'd to Persons whose first Baptism, so called, is *Null* and *Void*, as well as to them. The Case of these, as well as those, did not lie before the Convocation; and happening to be *Casus omissi*, the Church and the Clergy must now proceed in them by Parity of Reason; which, I think, puts those Adults, who only have had *Null* and *Invalid* Baptism, in the same Case with those who have *None*; that is, in the Case of *Competent Catechumens*, who ought to be baptized.

I submit these Observations to your Thoughts, and the Consideration of all who shall read it; and if my Opinion as to this Office is wrong, I hope my Error is pardonable, because it is not hurtful to the Church, nor casts the least Dishonour upon her Learned and Pious Bishops and Priests, her Representatives, who made that Office, which before was wanting. What you say a little before, concerning *the Validity of Lay-Baptism*; viz. "That the Learned Author never design'd, that any thing in his Excellent Book should favour *Lay-Baptism*, in Opposition to the Sacerdotal Power, is evidently true; because it is plain from his Words, he means *Lay-Baptism*"

tism Administred by *Lay-Men*, so and so qualified, to dying Persons, by the Authority and Allowance of the Church; as in the 38th Canon of the Council of *Eliberis*, which you cite in your *Preliminary Discourse*. And it is very praise-worthy in you, that upon second Thoughts, you correct your self in your Premonition, where you tell us, “*You do not presume to determine, whether the Church, which hath Power from Christ to give a Man a standing Commission to be a Priest, cannot, in Cases of extreme Necessity, give him a Commission pro HAC VICE, (or pro hic & nunc) to do a Sacerdotal Act.*” This Commission of that Council proceeded * from an Ancient, but a Pious and Innocent Erroneous Opinion, (as I think I may call it) that *Baptism* was ABSOLUTELY necessary to Salvation, as the Communicating of Infants proceeded from another the like Erroneous Belief of the absolute Necessity of Receiving the Holy Eucharist in order to Salvation. This Error of the absolute Necessity of Baptism, descended in the † *Latin Church* to After-Ages, and acquir’d such Firmness of Belief by constant Practice,

* Tertull. de Baptismo. Cap. xvii. Vid. Vossium de Baptismo Disput. xi. v. vi. vii.

† According to the Canon Law: *In necessitate quilibet potest baptizare, dum modo intendit facere quod Ecclesia intendit.*

that it remained * some Time uncorrected by our Church after the Reformation; but afterwards the Title of the Office for *Private Baptism* was altered thus: “ *Of them that are to be baptized in Time of Necessity* by the Minister of the Parish, or any lawful Minister that can be procured:” And the Rubrick was accordingly altered in this Manner; “ Let the lawful Minister, and them that be present, call upon God for his Grace, and say the Lord’s Prayer, if the Time will suffer; and then the Child being named by some one that is present, the said lawful Minister shall dip it in Water, or pour Water upon it, saying these Words, I baptize thee, &c.” To this Change of the Title and Rubrick of *them that are to be Baptized in Private*, (in K. Edward’s Book) exactly agrees the Rubrick of our present Liturgy, cited before in the Margin; as you will see in the Ministration of Private Baptism

* As appears from this Rubrick of the Office for them that be Baptized in Private Houses in Time of Necessity, in the Book of Common-Prayer, set forth Anno 2, and 3. of Edward the Sixth, 1549. The Words of that Rubrick are these, “ First, let them that be present call upon God for his Grace, and say the Lord’s Prayer, if the Time will suffer, and then one of them shall name the Child, and dip him in the Water, or pour Water upon him, saying, I Baptize thee in the Name, &c. vide Vossium de Baptismo Disp. x. §. x.

of Children in Houses, Paragraph 3d of
the Rubrick.

“ *First, Let the Minister of the Parish,*
“ *(or in his Absence, any other lawful Mini-*
“ *ster that can be procured) with them that*
“ *are present, call upon God, and say the*
“ *Lord's Prayer, &c.*

“ *If the Minister, &c.*

“ *I certify, &c.*

“ *But if the Child were baptized by any*
“ *other Lawful Minister ; then the Minister*
“ *of the Parish where the Child was born*
“ *or christned, shall examine and try whe-*
“ *ther the Child be lawfully baptized, or no.*
“ *In which Case, if those that bring a-*
“ *ny Child to Church, do answer that the*
“ *same Child is already baptized ; then shall*
“ *the Minister examine them further, say-*
“ *ing,*

“ *By whom was this Child baptized ?*

“ *Who was present when this Child was*
“ *baptized ?*

“ *Because some Things essential to this*
“ *Sacrament may happen to be omitted thro'*
“ *fear or haste, in such Times of Extremity ;*
“ *therefore I demand further of you,*

“ *With what Matter was this Child bap-*
“ *tized ?*

“ *With what Words was this Child bap-*
“ *tized ?*

And if the Minister shall find, &c.

Sir, From these Observations, I think I may conclude, *First*, That the *absolute indispensable* Necessity of Baptism, is not the Doctrine of the Church of *England*. *Secondly*, That she approves of no Baptism, or thinks no Baptism duly and validly Administred, but what is Ministred by duly Authorized and Lawful Ministers; and consequently, that she rejects all *Lay-Baptism*. *Thirdly*, That she cannot count those duly Authorized and Lawful Ministers, who take upon them the Ministry within the Pale of her Jurisdiction, in Contempt of, and Opposition to her Episcopat and Episcopal Mission, or Power of Ordination; and by Consequence, that she must look upon Baptism Administred by such Ministers, as Null and Void, from the Beginning. From these Conclusions, and the Consequences issuing from them, I have further Reason to think, that the Office of *The Ministration of Baptism to such as are of Riper Years*, ought to be applied to Persons *invalidly Baptized by such unlawful Ministers* among us, as were never duly Authorized, as well as to *Anabaptists* and Converts to the Faith, or to the Disciples of such modern *Manichæans*, and *Seleucians* amongst us, as hold it unlawful to be baptized with the Baptism of the Church.

And

And as you have justly observ'd, that the Learned Author of the Passage you cite, could not design that any thing he said in it should favour *Lay-Baptism*; so I dare say for him, that upon Second Thoughts, he will not affirm, that it is in the Power of the Church to confirm *Ludicrous, Histrionical*, or other *Mimical Baptisms*; or that any Church or Bishop did ever confirm any of them by Chrism and Imposition of Hands. The Opinion of *Ludicrous Baptism* not to be reiterated, was occasioned by a fabulous Story of *Athanasius*; who, when a little Boy, with others, playing at *Ministers*, as our Children call it, by the Water-side, *Athanasius* acted the *Bishop*, other Boys *Priests* and *Deacons*; and in their Play, baptized several Children, who represented *Catechumens* and *Competents* in Form. *Alexander*, Bishop of *Alexandria*, happening to see this, as the Story is told, sent for the Boys; and understanding from their own Relation, that their Ludicrous Baptism was performed by them according to the Rites and Orders of the Church, was of Opinion with other Bishops present with him, that the Children so christned, were not to be Re-baptized; whereupon he confirmed them with Chrism, and Imposition of Hands:

This * *Hear-say* Story is told by *Sozomen* from *Ruffinus*, and from him again at large by *Petrus Damianus*, in his Book Entitled, *Gratissimus*, and mentioned before him by *Watafridus Strabo*, in his Book *de Divinis Officiis*, and reckon'd by *Antonius Muretus* in the 9th Chap. of his 13th Book of *various Lections*, among the Prefaces of things that have happened, as Boys have acted them in Play. *Lastly*, Such Reception this Story of *Athanasius* hath had in the World, that it is cited as true by Dr. *George Abbot*, in the Lecture which he read in the Divinity-School at *Oxford*, *de Circumcisione & Baptismo*, 1597, which Lecture he made, to excuse the First Practice of our Church after the Reformation, which he saith *Facilitate larga* with *great Latitude* or *Indulgence* for some time tolerated the Baptism of Lay-men and Women in absolute Necessity, for the Ignorance of the People, and Hardness of their Hearts. This Story favoured the loose Doctrine of St. *Augustin*, as to the Ministration of Baptism, and therefore we need not wonder that † He spoke so favourably of *Ludicrous*, and *Jocular*, as well

* Προσέβω γενομένων τούδε ΦΑΣΙΝ ἐπ' αὐτῶ συμβεβηκέναι.
Sozom Eccl. Hist. Lib. 2. Ch. 17.

† De Baptismo contra Donatistas, Lib. 7. Versus finem Libri
Tom. 7.

as well as *Mimical* and *Histrionical* Baptisms. But as current as by Misfortune this Story hath been, and as many as it hath mislled into Error, it is now exploded for very good Reasons by Learned Men; as by Dr. *Cave* in his *Historia Literaria*, by *du Pin* in his Notes on *Athanasie*, in his *Nouvelle Bibliotheque*, and by the Learned *Benedictins* in his Life, p. 11. printed before his Works, whither I refer you.

As for *Histrionical Baptism* by *Heathens*, that also is urged by the Patrons of *Lay-Baptism* in favour of their Opinion. * Of this they cite this Story out of the *Cronicon Alexandrinum*; that in Mockery of the Christians, the Heathen-Players Baptized one of their Companions in warm Water, upon the Stage, and then put upon him a White Garment, upon which he immediately cried out that he was made a Christian, and would die as such. The Spectators hearing him declare this, flew upon the Stage, and taking him from thence, stoned him to Death. † *Ado Viennensis* tells another Story in his Martyrology of *August. 25.* of St. *Genesius*, who being Baptized by Heathens to ridicule Christian Baptism, also became a Christian: But

* *Vossius de Baptismo*, Disp. 11. Sect. 29.

† *Ibid.* Disp. 10. Sect. 13.

then supposing the Truth of these Stories, they are as *perfectly miraculous*, as the Conversion of some Pagan Executioners of Martyrs, who declared themselves Christians at the Place of Execution, and there suffered Death with them, and were *Baptized in their own Blood*. And therefore, the *miraculous* Manifestation of God's Grace at Histrionical Baptisms to testifie the Truth of the Christian Religion, and confound its Adversaries, are no Argument for Lay-men, and for the worst of Lay-men, and Lay-men falsely pretending to a true Mission, to take upon them to Administer Baptism as the Men you write against presume to do. Nay, Sir, such an unwarrantable Latitude hath the Church of *Rome* given to the Administration of Baptism,† that some of her *Popes* have allowed the Baptism of *Jews*, and Heathens; and * the Pope in the Council of *Florence* doth expressly decree, that in *case of Necessity*, not only a faithful Christian *Lay-man* or *Woman*, but an *Heretick* or *Pagan* may Validly Baptize.

As to the Case of Necessity so called, it is, as I have already observed, founded

† Ibid. *Disp.* 11, 18.

* In Decreto Eugenii Papæ ad Armenos: *Minister hujus Sacramenti est Sacerdos, cui ex officio competit Baptizare. In Causa autem Necessitatis, non solum Sacerdos, vel Diaconus, sed etiam Laicus, vel Mulier, imo etiam Paganus, & Hereticus Baptizare potest, &c.*

in the mistaken Opinion of the absolute Necessity of Baptism to Salvation. Which Opinion is of Two Sorts, one more antient, grounded on the literal Strictness of the Precept, or Institution of Baptism, which was the Error of *Tertullian*, who therefore, in case of Necessity, * allowed Lay-men of the Church, *but † not Women*, to Baptize. The other is more modern, as having its Rise from the *Pelagian* Controversy, and that was the indispensable Necessity of Baptism to wash away Original Sin. This Strictness of Opinion, as to the indispensable Necessity of this Sacrament, to wash off the Guilt of Original Sin, made *St. Augustin*, that *durus Pater Infantium*, so very loose, as to the Minister of it in case of Necessity. And therefore upon the Question, *whether one, who was not a Christian, could give Baptism*, * He delivered his Opinion, uncertainly, saying, *he would not determine it, because it had not been determined in any Council*. And so from this Error of the *absolute* Necessity of Baptism to Salvation, the Church of *Rome* came by degrees to allow the Mi-

* *De Baptismo. Cap. 17.*

† See *Epiphanius Adversus Hæres. Lib. III. Tom. II. P. 1057. Tertul. de præscript. advers. Hæret. Cap. 41. de veland. Virg. Cap. 9.*

* *Contra Epist. Parmen. Lib. 2. Cap. 13.*

nistration of Baptism by any Hand, when a lawful Minister could not be had, rather than let a Child, as they speak, perish, which without it they formerly thought must be damned, and still think cannot be saved, as suffering *pœnam damni*, tho' not *pœnam sensûs*, i. e. the Loss of Heaven, tho' not the *Flames* of Hell. * Hence they came to place all the Virtue and Efficacy of Baptism in the Invocation of the Holy Trinity, as in the principal Cause, not making any Difference in the Ministerial, or Instrumental Cause, in case of Necessity. But, Sir, you have shewed with great Force and clear Evidence, that the *Lawful Minister* is as *essential* to the Ministration of Baptism, as the Matter and Form is to that Sacrament, and cannot be dispensed with by Men, who are tied to it by the Divine Institution. But though God ties us, yet he himself is not tied to his own Institutions; and therefore the erroneous Opinion of the Absolute Necessity of Baptism by any Minister, either upon the Account of the Letter of the Institution, or of Original Sin, hath been long rejected by Learned Men, for great, and I think, unanswerable Reasons, as you may see in Archbishop

* *Decretum Eugenii P. ad Armenos in Conc. Florent. Conc. Labb. & Cossar. Tom. 13. P. 535.*

Bramhall's Letter to Sir *Henry de Vic*, at the 979 *Page* of his Works, and in the 7 *Disp.* of *Vossius's* Book *de Baptismo*.

I am extremely pleased with the modest Reflection you make in your Premonition, upon what you had said to prove the *Validity of Holy Orders conferred on Unbaptized Persons*. For whereas you distinguish Qualifications for the Ministry, into *Personal* and *Authoritative*, give me Leave to tell you, that I think all Qualifications for it are *Personal*, and that of *Personal Qualifications*, the want of *some only* make a Man unworthy of the Ministry, but not incapable of it; but the want of others make him utterly incapable of it, or of being Separated or Ordained to it. The *Personal* Qualifications of the First sort may be called *Moral*, as Purity, Humility, Sobriety, and all other Vertues and Graces that are comprehended in Holiness of Life, the want of which make a Man unworthy, as of Holy Orders after Baptism, so of Baptism it self, but yet do not Null or make Void either of them, when the Person is Baptized or Ordained. The Second sort of Qualifications are either *Natural*, *Acquired*, or *Legal*, which last may be also called *Political*, as relating to the Fundamental or Positive Laws of the Church. Among *acquir'd* Qualifications we may
safely

safely reckon *Literature*, the utter want of which perfectly disables a Man from performing Priestly Offices, and by consequence, makes his Orders Void. Then as for *Natural* Qualifications, they belong either to the *Body* or the *Mind*; to the *Body*, as the Natural Faculties of Speaking, and Hearing, the want of which (without any * Canons or Positive Laws of the Church) in my Judgment, utterly unqualifies a Man for the Priesthood; and therefore Holy Orders conferred on a Deaf and Dumb Man, must be Null and Void, because they render him incapable of performing Ministerial Offices. The like I may say of a Man who hath neither Hands nor Sight, which joint Defects, I think incapacitate such a Person, though never so Morally worthy for the Priestly Office, and that by consequence he cannot effectually be made a Priest. Qualifications which belong to the *Mind* are Understanding and Memory, the want of which in *Idiots*, *Lunatics*, and *Maniacs*, makes them so utterly incapable of receiving Holy Orders, that upon Supposition any such were Ordained to the Priesthood, his Orders would be Null and Void. Thus much, Sir, with Submission to the Learned, I have said of

* Can. Apost. 69.

Personal Qualifications for the Priesthood that are Moral, or Natural. The *Legal* likewise are of Two Sorts. *First*, such as are *fundamental* to the Christian Society, or Constitution of the Church; or *Secondly*, such as are superinduced by the *Positive Laws* of the Church. Of the First sort, in my Opinion, *Baptism* certainly is; the want of which therefore, I think, must utterly render a Man incapable of being a *Christian Priest*, because it makes him utterly incapable of *being a Christian* in the strict and proper Sense of the Word, as it signifies a Member of the Church, who as such hath a Right to receive the Holy Eucharist, which to an Unbaptized Person is *δυσία ἄδυστος*, a Sacrifice of no more effect, than if he had not come to it, and partak'd of it. How then can a Man be made capable to Administer that Holy Sacrament to others, who hath no right to receive it; or make others Members of the Church, of which he is not a Member himself? As to the latter sort of Legal Qualifications, the want of which do make a Man incapable of Holy Orders, and his Orders Null after he is Ordained, by the Canons of the Church, I have no occasion to discourse; and therefore in answer to the Objection made against you, give me leave to observe, that I presume

xxxviii *A Letter to the Author.*

it relates to this case, which is supposed, but never proved to have happened, *viz.* that when a Person *bona fide*, believing himself to have had Valid Priestly Baptism, but indeed had not, yet happens to be Ordained *Bona Fide*, by the Bishop, his Orders notwithstanding are Null and Void. This, I presume, must be the case in which the Objection is put, and not where the Person Ordaining, and the Person Ordained, both *know* that the latter never received any other than *Lay-Baptism*, by one presuming to Baptize in opposition to the Church. These two Cases are so vastly different, that I believe as to the latter, all Divines truly Learned in their Profession, will make no Difficulty to determine, that Orders so conferred are Null and Void. But as to the former case, upon which I take it for granted the Objection proceeds, we must have recourse to *Equity*, which, in such Cases of perfect invincible Ignorance, takes place in Ecclesiastical as well as Civil Cases, in Divine as well as Human Laws. Therefore, Sir, I make no scruple to tell you, that a Priest in this case now before us, is in the Eyes of God a Valid Priest, and that all his Priestly Administrations, by his merciful Allowance are also Valid and Effectual, and as acceptable as those of other Priests, to him,

him, who can make Allowances where Men cannot, and ratifie what Men, if it came to their Knowledge, could not ratifie, but must pronounce Null. You know the Priesthood was hereditary among the *Jews*, and it is not unreasonable to suppose, that one Priest or other in such a long tract of time might, without any suspicion, have an adulterous Son; upon which supposition, I believe you will not doubt, that when he was at Age to Administer, God would reckon him among the Priests, and accept of all his Administrations at the Altar; or if such an one happened to be High Priest, even in the very *Holy of Holies*, though if his Incapacity had been known, he must have been deposed from the Priesthood.

Sir, in this way of stating the Case, I am far from encouraging any Person so Baptized, to take upon him the Priesthood. For if such an one, knowing himself to have no other Baptism, offers himself to take Holy Orders, I think he commits a Piacular Sin as great as that of *Corah*; nay, if such a one but suspecting himself to have no other Baptism, takes Holy Orders, I think he commits a Sin of Presumption, and is obliged to a strict Enquiry, whether or no he was so Baptized; and if he finds he was, he is bound, as he expects

Forgiveness of God, to cancel his Orders, and abdicate himself from the Priesthood. But to prevent either of these supposeable Cases, you, like a good Christian, have inculcated to the Governors of the Church, *how much it is for her Security, and ought to be their Care, to require of all Candidates of the Ministry, Certificates of their Baptism, as well as of their good Conversation*; after which I beg leave to say, according to my Distinction of Personal Qualifications for the Priesthood, that the want of the former makes a Man incapable to receive Holy Orders, but the want of the latter only makes him unworthy to receive them.

You prudently and modestly decline the great Dispute, which exercised the Church of old, about the Manner of Admitting Persons Baptized in *Heresy* and *Schism*. You know there was the like Dispute among the Apostles about Circumcision, and the Observations of the *Mosaick* Law, but, as St. * *Augustin* observes, without any Breach of Charity. And as it pleases God to let the Governors of his Church be sometimes exercised with great Difficulties, so were they in some of the Golden Ages of it exercised with this Question;

* *Contra Cresconium*. Lib. 2.

but, as the same Father * observes, *salva Unitate*, without Dividing the Unity of the Churches. To prove this, he cites the Words of St. Cyprian, which he spoke at the Opening of the Council of *Carthage*, in which he was at the Head of the most rigid Side; to shew his Moderation in this Dispute; of which you may see a short, but clear Account, in the Learned Note upon *Meam Sententiam*, in 243d. P. of Cyprian's Works, printed at Oxford 1682. The Words are these: *Supereſt, ut de hac ipſa re ſinguli, quid ſentiamus, proferamus, neminem judicantes, aut à jure Communionis aliquem, ſi diverſum ſenſerit, amoventes.* So in his Epistle to *Jubaianus*, tho' he ſtrenuously and warmly defends his Opinion, yet he concludes with great Modesty and Meekneſs; *Hæc tibi breviter pro noſtra mediocritate reſcripſimus, Frater chariſſime, nemini præſcribentes, aut præjudicantes, quominus unusquiſque Episcoporum, quod putat faciat, habens arbitrii ſui liberam poteſtatem. Nos quantum in nobis eſt propter Hæreticos cum Collegis & Co-Epiſcopis noſtris non contendimus, cum quibus Divinam Concordi-*

* Ibid. Neque enim parvi momenti, quod inter Episcopos Anterioris Ætatis quam eſſe inciperet Pars Donati, iſta quæſtio fluctuavit, & varias haberet inter ſe Collegarum, ſalva Unitate, Sententias.

am, & dominicam Pacem tenemus, maxime cum & Apostolus dicat, si quis autem putaverit contentiosus esse, nos talem consuetudinem non habemus, neque Ecclesiae Dei. These Passages plainly shew, that the Peace and Unity of the Church was not to suffer in this Contention; but that the Bishops and Churches of both Sides were to be left to their own Customs, and the Practice of their Fathers; as St.* *Basil* speaks in his First Canonical Letter to *Amphilochius*, Bishop of *Iconium*, about the Baptism of the *Novatians*. Indeed, there was no Reason why the Bishops should divide Communion, and break the Unity of the Episcopal College in this Controversy: Because, *First*, Both Parties agreed in their Sentiments of the direful, sacrilegious, and damnable Nature of *Heresy* and *Schism*, and particularly of the *Schism* made by the *Novatians* and *Donatists*. *Secondly*, They both run back, and unravelled the Successions of their *Anti-Bishops* to Interruptions; *Optatus Milev.* in the one, as well as *Cyprian* in the other *Schism*. *Thirdly*, Both compared them to *Corah*, *Dathan* and *Abiram*, and likewise to Adulterers, and looked upon their Ordainers

* ὅτι δὲ τῷ ἑδερ τῶν καθ' ἑκάστην Χῳραν ἐπιδας. Tom. ii. P. 757.

as Traditors. And *lastly*, Both asserted, that in those Schisms none could be saved in the ordinary way, without Returning to the Church. But then, tho' they agreed in the Charge of Schism, they differ'd as to the Manner of Reconciling *Schismaticks*; one Side being for Baptizing those again who were Baptized in Schism; because they thought their Baptism to be * *Null, Extraneous, and Profane*; and that Schismatical Churches were † only like Churches, but were not real Churches; and by consequence, that their Bishops and Priests could not Validly Baptize, or do any other Priestly Act. Therefore they had one way of Reconciling Penitents, who had been Baptized in the Church, when they returned to it from the Schism, and another of Reconciling those who had been Baptized in the Schism, when they came over to the Church. The former they only look'd upon as

* Cypr. Epist. 71, 72, 73. Edit. Oxon.

† Cyprianus Jubaiano. *Quando ad nos non omnino pertineat, quid Hostes Ecclesie faciunt, dummodo teneamus ipsi potestatis nostrae honorem, & rationis, ac veritatis firmitatem. Nam Novatianus Simiarum more, quæ cum Homines non sint, Homines tamen imitantur, vult Ecclesie Catholice auctoritatem sibi, & Honorem vindicare, quando ipse in Ecclesia non sit. Imo adhuc insuper contra Ecclesiam Rebellis & Hostis extiterit.*

* *Stray Sheep*, and as such we re-admitted them into the Fold barely by Imposition of Hands. But they look'd upon the latter as *Non Oves*, who did not belong to the Fold, and were not Sheep at all, and therefore determin'd, that they ought to be Baptized in the Holy Catholick Church, that they might become Sheep of her Fold.

The other Side, on the contrary, tho' they look'd upon those Schismatical Churches not to belong to the *Holy Catholick Church*, but to be extraneous to it, and alienated from it; yet they look'd upon them as Parts, tho' as factious, sacrilegious Parts of the Universal Church, which were guilty of the highest Breach of Charity, and compared them to the Vessels of Dishonour in the House of God. I say, they look'd upon them as

* *Quod nos quoque hodie observamus, ut quos constat hic Baptizatos esse, & a nobis ad Hæreticos transisse, si postmodum peccato suo cognito, & errore digesto, ad veritatem & Matricem veniat, satis sit in Poenitentiam Manum imponere; ut quia ovis fuerat, hanc Ovem ac alienatam & errabundam in Ovile suum Pastor recipiat: si autem quis ab Hæreticis venit, Baptizatus in Ecclesia prius non fuit sed alienus in totum, & profanus venit, Baptizandus est, ut ovis fiat, quia una est aqua in Ecclesia sancta, quæ Oves faciat.* Cyprian. Epist. ad Quintum.

Parts of the Universal Church, * in the most extended Sense of the Word, as it comprehends Good and Bad, Sound and Corrupt, Orthodox and Heretical, Pure and Adulterous Churches, Churches under, and Churches free from the Charge of Schism, and as Members of the Universal Church, in the largest Sense, they also look'd upon them as *Real Churches*, and the Ministrations of their Bishops and Priests, and the Sacraments they administered, as *good in themselves*, tho' *unprofitable*, because both Givers and Receivers wanted Charity, as being divided from the Unity of the Church. This St. *Augustin* inculcates again and again of † Schismatical Baptism, where he defends the *Validity of it in it self*. And as Martyrdom out of the Unity is unprofitable to Salvation, so he saith, Baptism is. The Fathers of the

* August. Donatistis Epist. 166. *Perire vos non vult Deus in sacrilega discordia alienatos a Matre vestra Catholica, Contra Donatist. Lib. 1. Qui separationis aperto Sacrilegio manifesti sunt; Eos tamen a Sacrilegio Schismatis revocat.*

† August. in Evang. Johan. Tract. 6. & potest fieri, ut aliquis habeat Baptismum præter Columbam: ut profit ei Baptismus, præter columbam non potest ——— docet nos columba, respondet enim de capite Domini, dicens, Baptismum habes, charitatem autem, qua Ego Gemo non habes. Quid est hoc, Inquit, Baptismum habeo, charitatem non habeo. Sacramentum habeo, Charitatem non. Noli clamare, ostende mihi quomodo habeat charitatem, qui dividit unitatem. Ego, Inquit, habeo Baptismum: habes, sed sine charitate

the *Latin* Church, particularly the *Africans* in *St. Augustin's* Time, look'd upon *Schism*, and the utter Violation of *Charity* in it, as an impeding Cause, which hinder'd the Descent, and the Reception of the Holy Spirit upon the Baptized in *Schism*, and their Receiving the *Grace of the Sacrament*, which only could make the Sacrament effectual to Salvation. And upon the whole, *Sir*, I cannot but observe, that the Difference between the *Nullity* and *Inutility* of Schismatical Baptism is not very great, if it be consider'd, that those Words are so nearly allied to one another, that in the *Civil Law* the latter is often used to signify the former: So *inutilis*
Stipu-

charitate nihil tibi prodest. Baptisma quippe aliquid est, & magnum aliquid est propter illum; de quo dictum est, hic est qui Baptizat: sed ne putares illud quod magnum est tibi aliquid prodesse posse si non fueris in Unitate. — Si Baptismum habes esto in Columba, ne non tibi profit, quod habes: veni ergo ad Columbam dicimus, non ut incipias habere, quod non habebas, sed ut prodesse tibi incipiat, quod habes. Foris enim habebas Baptismum ad perniciem; intus si habueris, incipit prodesse ad salutem. Contra Epist. Parmeniani. Lib. 2. aliud est prorsus non habere, aliud perniciose habere, aliud salubriter habere. Quicquid non habetur dandum est, cum opus est dari, quod vero perniciose habetur per correctionem depulsa pernicie agendum est, ut salubriter habeatur. Contra Crescon. Gramm. Lib. 2. Ita vobis & nos dicimus, quem Baptismum vos ignorantes observatis, ejus potestatem vobis nos annunciamus, non ut cum ad nos veneritis alterum accipiatis, sed ut eum, qui jam apud vos erat, utiliter accipiatis. Contra Donatistas, Lib. 1. Non eis itaque dicimus, nolite dare, sed nolite in Schismate dare. Nec eis quos videntur bapti-

Stipulatio signifies a void Bargain, and *inutiliter testari*, to make a *Will* that is void, or *no Will*. And so the *Inanis* of St. *Cyprian*, and *Inutilis* of St. *Augustin*, let them differ as they will, are both so terrible, that either of them methinks should fright *Schismaticks* from the sad State they are in, to betake themselves to the Ark and Sanctuary of the Church, and be reconcil'd to her, either by reiterated Baptism, as St. *Cyprian* saith, many Thousands were in his Time; or only by *Imposition of Hands*, which afterwards obtained in the *Latin Church*. Wherefore, Sir, I agree with you, that the Manner of Admitting, and Reconciling such Penitent *Schismaticks*,

baptizaturi, dicimus, nolite accipere, sed nolite Schismate accipere. — Si postea venire ad Catholicam cogitat, quia certus est ibi prodesse Sacramentum, quod alibi accipi quidem potest, prodesse autem non potest. — In Ecclesia Baptismum recte accipi. — Non autem illic (apud Donatistas) recte accipi. Augustin. de Bapt. contra Donatistas, Lib. 4. Ecclesia paradiso comparata indicat nobis, posse quidem ejus Baptismum Homines etiam foris accipere, sed salutem beatitudinis extra eam neminem vel percipere, vel tenere. — Eos (Hæreticos) doceamus, quod ex unitate habent, non valere ad salutem, nisi ad eandem venerint unitatem. — Salus (inquit) extra Ecclesiam non est, quis negat? Et ideo quæcunque ipsius Ecclesiæ habentur extra Ecclesiam non valent ad salutem, sed aliud est non habere, aliud non utiliter habere. De Unit. Eccles. Sacramenta eadem sunt, sed non profunt, quia cum illi recta sint, ipsi perversi sunt. — Accipiat vinculum pacis, quod non habebat, sine quo illi prodesse non potest Baptisma quod habebat. — Baptismus autem in eo, qui justitiam non habet, esse potest, sed non potest prodesse.

as returned from the *Novatians* and *Donatists*, ought not now to be Matter of Dispute, For, the Conversion of such is the main Point; and the Manner of Admitting them, ought to be left to the Custom of Churches.

Here I cannot but observe to you, with what † *Lenity and Gentleness* the Church of *Africa* treated the *Donatists*. * *She allowed their Ordinations as well as Baptisms*; and in a Diocese where there was a Church-Bishop, and a *Donatist-Bishop*, † *She offered a Partition of such a Diocese, in which the Senior of them should divide, and the Junior chuse.* || *She also received the Clergy-men among the Donatists, upon their Conversion, to the same Honour that they enjoyed among the Donatists;* * *and also admitted those who were Baptized in their Infancy by the Donatists, not only into the Church, but also to the Ministry of the Altar, when they were converted, and had received Imposition of Hands.* Without Conversion, and Admission into the Unity, to which the Church-Bishops invited them by these Concessions and Honours, there could be no Re-union, or

† *African Code in the Clergy-man's Vade Mecum, Part 2. Can. 66.* * *Can. 69.* † *Can. 118.* || *Can. 68.*
 * *Can. 47, 57.*

making the Two into one Communion again. But the *Donatist* Bishops having Numbers and Strength on their Side, refused and flighted all the Offers of the Church, and so added Obstinacy and Contempt to their Sin. * *St. Augustin* tells us, they were so proud and uncondescending, that they would not come to any pacifick Conference with them, (*till forc'd* by the *Emperor*) but prided themselves in their Schism. Sir, I have referred you above to the Canons of the *African Code*; as they are abridg'd in the Second Part of the *Vade Mecum*, because I had a mind to notify that excellent and useful Book to the World, for which the Author deserves great Praise and Thanks. But, Sir, nevertheless I desire you, who understand *Latin*, to read them at large in that Language, in *Justel's Bibliotheca Juris Canonici veteris*, Tom. i. and when you have leisure, the Conferences at *Carthage* between the *Catholicks*, and the *Donatists* in *Optatus Milevitanus's*

* Exhort. ad Concord. Eccles. Epist. 166. Nihil in nos aliquando probare potuistis, vestri Episcopi conventi à nobis, nunquam pacifice cum nobis conferre voluerunt, quasi fugientes cum peccatoribus loqui. Quis ferat istam superbiam, quasi Paulus Apostolus non contulerit cum peccatoribus, & cum valde sacrilegis. Quasi ipse Dominus non cum Judæis à quibus crucifixus est, Sermones de lege habuerit. — ut intelligatos istos ideo nobiscum nolle conferre, quia causam suam perditam norunt!

Works, or rather St. *Augustin's Breviculum* of them in the 7th Vol. of his Works.

I have observed to you in the beginning of my Letter, that as there never was any Church founded, but *in* and *with* Episcopacy, so no Sect ever assum'd the Title of a Church, till they had a pretended rightful Bishop, before the Time of the Reformation. So *essential* did all Christians (till that time) think Bishops to the Church *as a Society*, according to that of St. *Cyprian* in * his 66 Epist. "*Illi sunt Ecclesia*
 "*Plebs Sacerdoti adunata, & Pastori suo*
 "*Grege adhærens. Unde scire debes Episcopo-*
 "*pum in Ecclesia esse, & Ecclesiam in Epi-*
 "*scopo, & si qui cum Episcopo non sint, in*
 "*Ecclesia non esse. A Church is composed*
 "*of the People united to the Bishop, and*
 "*the Flock adhering to their Pastor; there-*
 "*fore you ought to know, that the Bishop is*
 "*in the Church, and the Church in the Bi-*
 "*shop; so that they who are not with the*
 "*Bishop, are not in the Church.*"

This is exactly according to the Apostolical Doctrine of St. *Ignatius*. But, Sir, to shew you, or rather the Reader, that all Sects, who desired to be accounted Churches, were headed by Bishops *as Principles of Unity*; I need but instance in the Monta-

* Edit. Oxon.

nists, those antient *Camisars*, who being condemned by the whole Catholick Church, formed themselves into a separate Church, over which they pretended to set *Bishops* and *Presbyters*, whom they chose out of the *Prophetical Order*, as in the time of the Apostles, by the *Immediate Call* of God, I mean by the exprefs Designation of the *Holy Ghost*, or a visible Manifestation of the Divine Unction resting upon them. They also set up a Primate in the same manner over their New Church, which they declared to be the most perfect that ever had been on the Face of the Earth. This, *Sir*, you may see in the History of *Montanism*, in *One of the Three Discourses* newly Published against *our pretended new Prophets*, to which I refer you; and it is natural to conclude, that they either had no Notion of a Church without *Bishops*, or that they feared to be detected as false Prophets for rejecting the Apostolical Order; and therefore according to the Practice of the Catholick Church unto that time, from which they durst not depart, they founded their New Churches *in and with* Episcopacy; of all which they looked upon the Church of *Pepuza*, a City of *Phrygia*, to be the Mother, as *Hierusalem* was of the *Catholick Church*.

My next Instance shall be in *Novatian*, the Founder of the *Novatian* Schism, who got himself to be Ordained by Three unworthy Bishops in such an indirect and scandalous Manner, as you may read in the 43d *Ch.* of the 6th Book of the Ecclesiastical History of *Eusebius*. According to this received Principle of the Necessity of a Bishop to a Church, most of the Troubles in the ancient Churches were not for *pul-ling down Bishops*, but about *setting of them up*, that every Party might have a Bishop for a pretended Principle of Unity; and so the *Novatians*, though they were divided from the Church for a long time, yet maintained an Episcopal Succession, that they might in all Places have the Form and Fashion, and Appearance of a Church. Thus the Party of the *Donatists* in *Africa*, so called from *Donatus à Casis Nigris*, who began to trouble the Church in the time of *Mensurius*, *Primate* of *Carthage*, after his Death set up *Majorinus* against *Cacilian*, his next lawful Successor, who had been truly Elected and Consecrated into his Place. They knew the People of that City would not follow them without a Bishop, and having by that means formed a mighty Party there, they were headed by * those

* *Henricus Vates de Schismate Donatistarum. Cap. 2.*

other Bishops, who condemned *Cæcilian*, and set up *Majorinus* against him, and thereby formed the most deplorable Schism that ever was in any of the Churches of Old. The People then had no Notion of a Church without a Bishop, (unless in a vacant Church where the Altar continues) much less of a Church set up against *Episcopacy*. For had they thought that a Church could be without a Bishop, and Episcopal Successors, the Misleaders of them at any time into *Heresy* or *Schism*, need not have taken so much Pains, or used so many indirect Arts to be made Bishops, but have set up *Presbyterian Churches*, which was so contrary to *Catholick Practice*, and the *common Principle* of Bishops being the Apostles Successors, and Principle of Unity in their respective Churches, that they either never thought of doing it, or if they did, they thought they could never do it with Success. So in the famous Sub-division from the Church among the *Donatists*, which separated from them, as they had separated from the Church, * *Maximianus*, a factious Deacon, was set up by them, against *Primianus* their Bishop of *Carthage*, as they at first set up *Majorinus* against *Cæcilian*: which they

* August. de Gestis cum Emeristo Donatist, Episcop.

need not have done, if a Church without a Bishop would have served their turn. This Sect of the *Maximianists* is mentioned in that memorable Canon of the *African Code*, wherein the Fathers Ordained, that Legates should be sent to preach Peace to the *Donatists*, both Clergy and People, and to shew them, that they departed from the Church as unjustly as the *Maximianists* divided from them, and that they should also be exhorted to receive Converts from the *Maximianists*, as the Church did from them, *viz. allowing their Ordination and Baptism*.

But Sir, to shew those who know not the Story, how the Principle of Episcopacy was transmitted to latter Ages, and kept its Ground to the 15th Century, permit me to relate the Opinion and Proceedings of the *Presbyters* of those *Bohemians* and *Moravians*, who in Persecution retiring to a Mountainous Country near *Silesia*, grew very solicitous how the People should have the Ministry continued unto them after they were dead. * In this Deliberation they had some Thoughts, which Necessity

* *Ecclesiæ Sclavonica Bohema in Gente potissimum radicatæ Historiola. §. 59, 60, 61. sed quassabat animos metus, an satis legitima foret Ordinatio, si Presbyter presbyterum crearet; non vero Episcopus? & quomodo talem Ordinationem, si lis moveretur defensuri essent, sive apud alios sive apud suos.*

suggested to them of ordaining other Presbyters to succeed them. But fearing that such Ordinations would not be Legitimate nor defensible, if called in Question; at length in the Year 1467. the most eminent among them that were dispersed through *Bohemia* and *Moravia*, met together to the Number of about seventy, who addressing themselves to God with Prayers and Tears, beseeched him to shew them if their Purpose were agreeable to his Holy Will, and if that were the time for it, and then proceeded in the following Manner to know the Will of God by *Lot*: They chose by Suffrages *Nine Men* from among themselves, whom they thought most worthy to be *Bishops*, and having put into the Hands of a Child *Twelve* little Papers folded up, they directed him to distribute them among the *Nine* Persons: Nine of the Papers were *Blank*, and on the other Three only were written *E S T*, *it is*, to wit, *the Will of God*, which they had begg'd him to discover to them. It might have so happened, that every one of the *Nine* Persons might have got a *Blank Paper*, which would have been a sign to them of the *Negative Will* of God. But it came to pass, that the *Three written Papers* fell into the Hands of Three among them, who were noted for their Piety, Learning, and Prudence. e These

These * they embraced with Joy, as given unto them from Heaven, and then deliberated about their Consecration. And to that End sent Three of their Ministers to a part of the *Waldenses*, who being banished out of *France*, came to reside in the Confines of *Austria* and *Moravia*. To these they related their sad State, and having asked their Counsel, *Stephanus*, one of their Bishops, calling to him another Bishop, and some Ministers, he made known to them the Purity of their Doctrine, the grievous Persecutions they had suffered in *France* and *Italy*, and † *the lawful uninterrupted Succession* of their Bishops from the first Plantation of Christianity to that time. To them therefore the *Bohemian* Ministers, Elected by Lot, were sent to be Consecrated Bishops, after which they resolved to unite with the *Waldenses*, who were suddenly scattered by a new Persecution, in which, *Stephen* their Bishop suffered Martyrdom, being inhumanly burnt at *Vienna*. || *Joh. Amos Comenius* was the last Bishop of this *Bohemian* Succession, who

* *Ibid.* §. 70.

† *Cumque dicti Waldenses legitimos se habere Episcopos legitimamque & non interruptam ab Apostolis usque successionem affirmarent, crearunt tres e nostrorum Ministris Episcopos, &c. In præfat. Ante Rationem disciplinæ in Unitate Fratrum Bohemorum.*

|| *Joh. Amos Comenii Dedicatorium Alloquium.* p. 8, 9, 10.
lived

lived to see the * utter Ruin of the *Bohemian* and *Moravian* Churches, occasioned by their Impatience † under the *Cross*, in taking up *Arms* against their lawful Sovereign, and setting up another against him.

But having mentioned *Colluthus* above, as an Ufurper upon the Episcopal Office in presuming to Ordain *Presbyters*, give me leave to tell the Story, because, as Lawyers speak, it is a *Book-case*, which shews the Invalidity of *Presbyterian Ordination*. This *Colluthus*, a Presbyter of *Alexandria*, took upon him, in Opposition to his Bishop, to Ordain certain *Presbyters*, and among the rest one called || *Ischyrras*, who accused *Macarius*, a Presbyter of *Athanasius*, for breaking the Chalice while he was Administring at the Holy Altar; and this scandalous Story was one of those which the *Arians* invented, and brought against *Athanasius*, and were all examined, and found to be Lies by a great * Council, which met at *Alexandria* in the Year of our Lord, 340.

* Hoc egerunt ut eas exquisitis divexationibus ad impatientiam, & dehinc ad Arma, proritarent.

† Eo res deducta est, ut intra Bohemiam, & Moraviam nullum amplius Evangelicis Templum, nulla Schola, nullum privatum Religionis Exercitium. &c.

|| ποτήριον μυστηρίου.

* Athanasii. *Apol.* 2.

As to this particular Story, the Council upon Enquiry declared, * *First*, that in the Place where the *Holy Cup* was said to be broken by *Macarius*, there was no Church; *Secondly*, nor Presbyter there to Administer; nor *Thirdly*, was the Day in which the Fact was said, a Day of Communion, nor *Last* of all was *Ischyrras* a Priest, † being only Ordained by *Colluthus*, who died a Presbyter, and whose Imposition of Hands was of no Authority, or Validity, and that, all who were Ordained by him, were Laymen, and communicated in the Assemblies as such. To this Testimony of the Church, let me add another of a *Spanish Bishop*; who having fore Eyes at an Ordination of Presbyters, only laid his Hands upon them, suffering a Presbyter to read the Words of Ordination. This coming to be debated in the * *Second Council of Sevil*, was, upon mature Deliberation, thus determin'd. *First*, That the Presbyter, had he been alive, should have been censur'd for his Presumption. And *Secondly*, That the Presbyters and Deacons

* 'Αλλ' ὅτι μηδὲν ἢ ὅλως ἐκεῖ πῶς γάρ; ὅτω μήτε τύπος κυριακῆς μήτε τις ἐκεῖ Ἐκκλησίας ἀλλὰ μήτε ὁ καιρὸς μυσήριων ἦν.

† 'Αλλ' ὅτι ΚΟΛΛΟΥΘΟΣ πρεσβύτερος ὢν ἐτελευτήσῃ, καὶ πᾶσα Χεὶρ αὐτῷ γέγονεν ἄχυρος, &c.

* *Council. Hisp. II. Cap. 5.*

so Ordained, should be deposed from their Sacred Orders, which they had wrongfully receiv'd. This shews, that this Council were of Opinion that *Presbyters* could have no *Essential* Part in Ordination; and therefore that they are liable to Censure merely for Reading the Words of Ordination, which formally constitute a *Presbyter* or *Deacon*, tho' with the Allowance of his Bishop; who is not supposed to have Power to Authorize him to do that, which he only had Authority to do himself.

Upon what you have written, about the *Form of Baptism*, IN THE NAME OF THE FATHER, &c. Sir, Give me Leave to recommend to your Perusal what is written by a very Learned Divine, and an Old Sufferer for the Church of *England*; Mr. *Christopher Elderfield*, in his Book of *Regeneration and Baptism*, from *Pag. 183*, to *Pag. 207*.

I cannot but declare my Consent to what you have written; viz. That *supposing it were (as it is not) possible, for the Church to be deprived at once of all her Bishops; it would be our Duty, as well as Safety, in that Destitution, to wait and pray, and hope for a new Revelation of the Will of God, rather than to take upon our selves to make Bishops, for which we have no Authority.* And I concur with you also in

your Conclusion, That *no Doctrine whatsoever can be proved false*, [or, as I beg leave to add, *ought to be rejected*] because *Numbers of Men may be involved in the sad Consequences that arise from it*. To which let me also add, More especially when they are involved in them, not without their own Knowledge, or by their own wilful Ignorance or Mistake, or, which is still worse, by Worldly Interests and Evil Passions. This, Sir, will appear plainly, if we consider the *Received Principles* of Christianity; which are either Speculative, or Practical; that is, either Doctrines, or Commands. By the *Speculative Principles*, I mean all the Received Doctrines of Faith, which we are bound to believe in order to Salvation; and by the *Practical*, those which oblige us to some Practical Duty; which are again of Three Sorts, *Moral, Ritual, and Political*. And there are none of these Principles which some Men among us, in this Age of Destructive Latitude, will not give up, or strive to bend and relax, for Fear or Favour; when great Numbers of Men, especially of Men in Power, are concerned in the Consequences of them. To instance in one of the Speculative Principles: You cannot but know that some do not like our Preaching up the Doctrine of *Christ's being God, or God*
of

of God, of the same *Essence* or *Substance* with the Father, and the Belief of it as necessary to Salvation; because so many *Arians* and *Socinians*, and other inexcusable Unbelievers, are involved in the dangerous Consequences of that Doctrine: and for their sakes, and, it may be, secretly for their own, they rack their Inventions to find out New, Loose, and Evasive Expositions of that Fundamental Mystery of Christianity, and express them in odd uncertain Terms, unknown to all *Antiquity*, and as different in Sense as in Sound, from the Language of the *Catholick Church*. I have said *Inexcusable* Unbelievers, tho' these Gentlemen of Large Thoughts, and pretended Large Charity, would excuse them; because the Mystery is Incomprehensible, and the Manner of the Thing, as taught by the *Catholick Church*, Inconceivable by Human Understanding; but, let me say, no otherwise inconceivable by us than some *Natural Mysteries* are; which, tho' we cannot conceive, yet we believe. They will tell us in Behalf of these Unbelievers, *That Men's Minds are as different as their Faces; That our Brains, and the Cells in them, are of different Make; and, That all Men cannot believe alike.* But, Sir, to shew the Vanity of such Apologies, let us suppose that some of our Countrymen

were Trading among a People very remote from the Sea ; imagine under the Foot of Mount *Caucasus* ; and had told them, that the Waters of the River which run through the Capital City of *England*, did twice every Day, and sometimes oftner, run backwards up the same Channel, down which the Stream had run not long before ; And that the *King* of that People, as well as the People, wondring at this Relation, should send Letters to the *Queen*, to desire Her Majesty, that if it was true, she would be pleased to confirm the Truth of it by an Answer with her *Royal Seal* ; and that, after he received Her Majesty's most Authentick Letter, should nevertheless declare he would not believe *the Thing*, because he could not conceive the Manner of it, nor how it could possibly be done ; and thereupon also did brand the First Relators of this Inconceivable Natural Mystery, as *Lyars*, and then banish them out of his Dominions : Supposing all this, Sir ; Do you think it were reasonable to make an Apology for such a Prince's obstinate Incredulity ; who, upon the Authority of such Testimonies, would not believe the Thing, because it was not only above his Understanding, but that of all the Philosophers in his Kingdom ? I say, would it be reasonable for such a Prince, and his Philoso-

Philosophers, to disbelieve, or doubt of that Thing, after such undoubted Human Authority for the Truth of it; or for others to palliate or excuse their obstinate Unbelief, because Men's Minds are not all alike, and their Brains of different Make? Sir, I wish the Gentlemen, for whose Sake I have made this Comparison, would consider it, and no longer, under Pretence of *Universal Charity*, and the *different Features of Minds*, write in such Manner of the great Mystery of our Religion, as to confirm our Doubters or Unbelievers in their *Scepticism* or Unbelief, and thereby give them Occasion to reject it as uncertain or false, rather than be involv'd in the Dreadful Consequence of their Unbelief, should it be, as it certainly is, a Divine Truth.

Then, as to the Practical Principles, which I call Precepts, or *Commands*, they are also as necessary to be *observ'd*, as the other are to be *believ'd*; and, if I may so speak, are as dear to God as any Article of Faith; and yet there is none of them, which some Men of *Latitude* among us will not soften, and trim up into another Sense, to please the Transgressors of them to their Eternal Ruin.

Thus, Sir, that very Sect, which not only neglects, but despises the Two Sacraments as Temporary Institutions, or Ritual
Ordi-

Ordinances, appointed only for the *Infant State* of the Church, are not only allowed the Title of Christians, but reckon'd in the ordinary State of Salvation, by some Free-Thinkers, in the *Broad Way*, which leadeth to Destruction. And then, as to the *Political Doctrines*, or Principles, relating to the Government of the Church; tho' it was the Consistent Belief of all Christians for Fifteen Hundred Years, that Bishops were the Successors of the Apostles, and as such only have Power to Ordain Ministers in the Church; yet have we Men, and Men of no ordinary Figures in the Church, that not only never Preach this Doctrine themselves, but do not love that others should Preach it, or Instruct the Youth in it; because, say they, *It Unchurches the Foreign Churches*. But, Sir, in the Name of God, is it this Receiv'd Principle of the *Catholick Church* that Unchurches Foreign Churches; or do they Unchurch themselves, in continuing wilful Transgressors of it? As, not to speak more of the *Moral Precepts* of Christianity; Is it, for Instance, the Doctrine of Sobriety, or Justice, or Temperance, or Purity, or Humility, that damns so many Millions of Christians; or do they damn themselves by their wilful Violation of them? The Positive Laws of God are all Sacrosanct, *especially those he*
hath

hath Ordain'd for Government; and he will in no wise excuse the wilful Neglect, Contempt, or Transgression of them; but every such Transgression and Disobedience against the Polity of the Christian Theocracy, let the Number of Offenders be never so great, shall receive a just Recompence of Reward. And therefore judge, *Sir*, who act most like Primitive Christians, and the Faithful Servants of Christ; *those*, who in all Meekness and Charity, set this Receiv'd Principle concerning the *Oecumenical Theocracy* of the Mystical *Israel*, the Necessity of Conformity and Obedience, and the Consequences of Disobedience to it, before the *other* Churches; or those, who sooth and flatter them in their Error, because they are *whole Nations*; tho' most of them have abandon'd the Divine Order of Bishops, purely for Human Reasons of State; and particularly, because they have alienated the Revenues, by which they were maintained. Yet, *Sir*, the same Persons, who had rather this *Principle* were suppress'd, than that those Nations should, as they speak, be *Unchurch-ed* by it, would (at least many of them) make no Difficulties to *Unchurch* Lesser Bodies of Christians by it; and let the Consequences which arise from it, have their full Force upon a few, tho' the Transgression

on

on of *the Principle*, and the Consequences of the Transgression, equally affect a great as well as a small Number, and condemn whole Nations of Christians as much, and as effectually, as single Men. But these Gentlemen should consider, that they are the Multitudes, and great Numbers, that will be condemned at the Day of Judgment. Furthermore, *Sir*, you know, what indispensable Obligations lie upon all Christians, and Christian Nations, to *profess the Faith once delivered to the Saints, and to contend earnestly for it*; and accordingly, how carefully it was guarded, and how zealously contended for against all Hereticks, who (from the Beginning) oppos'd it, or any Part of it. And therefore, if we must believe, and contend for *Divine Revelations*, which have always been oppos'd; why should we not as zealously observe, and contend for that *Divine Institution*, which was never oppos'd for 1500 Years? I mean, that Form of Government which all Christianity receiv'd and practis'd for so many Ages, as that only Ecclesiastical Polity, which was appointed by Christ to continue unto the End of the World.

Sir, I have taken Occasion from your Assertion to say thus much in Behalf of *Episcopacy*, as a *Receiv'd Principle of Christianity*; and from thence to shew, how it
concerns

concerns all our Divines, especially of the Episcopal Order, to set the Dangerous Consequences of Rejecting it, before the *Foreign Churches*; and thereupon to invite, encourage and exhort, nay, to conjure them in the Name of Christ, to join the Apostolical Government to the Apostolical Faith of the Church; that thereby they may become wholly Pure and Primitive, and not only in Part, but in Whole, as we are, and all Christian Nations ought to be. This, surely, would better become the Men of Higher Stations and Characters in the Church; than, in sinful Complaisance to Foreign Churches, to condemn Books of most Excellent Instruction for the Younger Sort *at School*; because they teach them, that *Bishops were Successors to the Apostles in the Church; and only have Power to Ordain, and send forth Labourers into God's Vineyard.* These Gentlemen surely forget, That as the Nature of the Church, as a *Sect*, consists in Doctrines; so, as she is a *Society*, it consists in that Frame of Polity which God hath Ordained for the Government thereof. Wherefore, instead of Condemning, they should rather Recommend all such Books, as instruct the *Laity* (Young or Old) in Primitive Christianity; and encourage them to read all such Tracts and Discourses, in their own or any other
Tongue,

Tongue, as will give them true Views of the State of the Primitive Church in the Best and Purest Ages, and of the Manners of the Primitive Christians in them. And were this diligently done by the Clergy, the Church would soon find great Benefit, and God receive much Glory by it; and the *Stray-Sheep* of our Countries, after your Example, would return in Flocks to her Folds.

Your *Enquiring Genius*, and the Providence of God, led you to read such Books; and his Blessing upon Reading of them, made you see, and correct your Error. And tho' you have an Advantage above most others of the *Laity*, in Understanding *Latin*; yet there is already a great deal written in *English*, to let Pious and Inquisitive Persons into the Knowledge of the Primitive Church, and Primitive Christianity: Such as Dr *Cave's Primitive Christianity*; and his Learned and Elaborate *Lives of the Fathers*; Fleury, *Of the Manners and Behaviour of the Primitive Christians*, turn'd into *English*; The *Ecclesiastical Historians*, in a Noble New Edition, illustrated with Maps by the Learned Dr. *Wells*; *The Genuine Epistles of the Apostolical Fathers*, by the Learned Bishop *Wake*, which is come forth in a Second Edition: The Learned Mr. *Bingham's Origines Ecclesiasticae*,

clesiastica, or *Antiquities of the Christian Church*; worthy to be read by all Men: The Second Part of the *Clergyman's Vade Mecum*, commended above: Mr. *Reeves's Apologies of the Antient Christians*; for which he well deserves the Thanks and Praise of all Lovers of Primitive Christianity; who cannot but delight to hear them speak in our Language the same Things, with the same United Force of Wit and Reason, and with the same Charms of Eloquence that they did in their own. To these let me add the Sermons and other Tracts of the late Bishop *Beveridge*, wherein much of Primitive Christian Antiquity may be learned; as also the Sermons of the late Bishop *Bull*, (which will e're long see the Light) and in which likewise many Primitive Christian Doctrines are taught. There are other Excellent Pens at Work in Books of the like Nature with these; and I cannot but hope, that God hath excited the Spirit of Cultivating the more Early *Ecclesiastical Antiquities*, in Mercy to his Church. I could name * several other *English* Tracts upon several Subjects, full of Primitive Christian Divinity, were such a *Bibliothèque* fit for this Place. And besides those which are written in *English*, there are many Excellent Pieces of the

* As the Principles of the *Cyprianick* Age, and the Defence of it, worthy to be read by all Learned Men.

same Kinds written in *French*: As *Du Pin's Nouvelle Bibliotheque des Auteurs Ecclesiastiques*, translated into *English*: *Tillemont's Memoires, Pour servir à l'Histoire Ecclesiastique*, which also deserves to be translated: The Works of *St. Cyprian*, in *French*; which I cannot but wish that all *Englishmen*, who are not versed in *Latin*, but understand that Language, would carefully read. Were our People exercised in such Writings as these, and their Minds season'd with the Antient Doctrines and Principles which are in them, we should soon see the Spirit of Primitive Christianity begin to revive among them, in the Soundness and Orthodoxy of their Faith, in the Piety of their Practice, in their Zeal for the Divine Institutions, in their Love and Reverence of the Clergy, and in their Prayers and Endeavours, for supplying whatever is wanting to make the Church of *England* (in the Sanctity of her Clergy and People, and in the Strictness of her Discipline, and every other thing) as Pure, and Perfect, and Venerable, as the Primitive Church.

Sir, Your Book, had I Time to write them, would furnish me with Matter for more Useful Reflections and Observations; but these are sufficient to shew you, with how much Diligence and Delight it hath been read over by

Your Friend, and Servant,

GEO. HICKES.

A

Preliminary Discourse

OF THE

Various Opinions of the Fathers
concerning Re-baptization,
and Invalid Baptisms: with
REMARKS.

IN St. *Cyprian's* Days, about the middle of the third Century, arose a great Debate in the Church concerning the Validity of Baptism, administer'd by such as were then either Hereticks or Schismatics: St. *Cyprian*, with the rest of the Bishops of the *African* Churches, together with many of the *Eastern* Bishops, maintain'd, "That Catholick Bishops were obliged to condemn all such Baptisms, and to hold them void and null, and by consequence not strait to confirm, but first to baptize all such, as having received no other than those False Baptisms, in those False and Antichristian Communions, left them, and came over to the One, True, Catholick, and only Salutary Communion.

"*Stephen* Bishop of *Rome*, and his Party, maintain'd, That by the Evangelical Law

B

" Catholick

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“ Catholick Bishops were bound to ratify
“ Heretical and Schismatical Baptisms, and
“ to hold them Good and Valid, and to ad-
“ mit such as having been baptized by He-
“ reticks or Schismaticks, deserted them, and
“ came over to the True Catholick Commu-
“ nion, without giving them Catholick Bap-
“ tism, or using any other Rite at their Re-
“ ception, than that of Imposing the Hand
“ for the Collation of the Holy Ghost.

“ The *Stephanians* muster'd up a great ma-
“ ny Arguments for the Validity of such Bap-
“ tisms; they pleaded that Hereticks them-
“ selves were not so nice, as to baptize those
“ who came over from other Heresies to their
“ Communion: That all *Catechumeni*, who
“ died unbaptized, were not therefore damn-
“ ed; much less those who had received Bap-
“ tism, tho' from Hereticks or Schismaticks:
“ That to refuse those who were willing to
“ forsake Heresy or Schism, unless they would
“ consent to be re-baptiz'd, was to obstruct
“ their coming over: That those who had
“ been baptized by *Philip* in *Samaria*, were
“ not re-baptized by the Apostles when they
“ came among them (*Acts* 8.) and that they
“ received Imposition of Hands only, for the
“ Collation of the Holy Ghost: That tho'
“ some in *St. Paul's* Time preach'd Christ out
“ of Envy and Strife, *i. e.* from a Contentious
“ and Schismatical Humour, yet he was plea-
“ sed that Christ was preached (*Phil.* 1. 15.)

“ That

“ That some Schismatics, particularly the
“ *Novatians*, observed the due Form, and
“ proposed the due Interrogatories in Bap-
“ tism : That the Efficacy of the Sacraments
“ did not depend on the Orthodoxy or the
“ Charity of the Administrators ; and that if
“ Persons were baptiz’d in the Name of Christ
“ any manner of way, it was no matter who
“ baptized them : But the main Argument
“ (as *St. Austin* afterwards reckon’d it) was,
“ that *Stephen* Bishop of *Rome* had had it
“ handed down to him by constant Tradi-
“ tion from *St. Peter* and *St. Paul*, Founders
“ of the Church of *Rome* ; that those who
“ came over from Heretical or Schismatical
“ Communion, to the Communion of the
“ True Catholick Church, should not be re-
“ baptized ; and that all his Predecessors, Bi-
“ shops of *Rome*, since the Days of those Apo-
“ stles, had always conform’d their Practice
“ to such unquestionable Tradition ; they
“ had always Ratified, never Repudiated He-
“ retical or Schismatical Baptism.

“ The Arguments of the *Cyprianists* against
“ the Validity of such Baptisms were briefly
“ these. *St. Cyprian* rejects the Baptisms of
“ *Novatianus* upon this very Score, that he
“ was not a Bishop ; *Cornelius* was the only
“ True Bishop of *Rome* ; no Valid Baptisms
“ could be performed in that Church but by
“ him, or in dependance on him : *Novatia-*
“ *nus* disowned all Dependance on him, sepa-
“ rated

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“ rated from him, and pretended to be Bi-
 “ shop of *Rome* in Opposition to him ; his
 “ Baptisms therefore could not be Valid, they
 “ could not be True Christian Sacraments,
 “ *St. Cyprian's* 69 Epist. And in the same
 “ Epistle these Three [to set up an Episcopal
 “ Chair] [to assume a Primacy] [and to pre-
 “ tend to a Sovereign or Independent Power
 “ of Baptizing and Offering, *i. e.* Consecra-
 “ ting the Holy Eucharist] he plainly makes
 “ Equivalent Phrases, and by them expresses
 “ the one Crime of *Novatianus* in standing up
 “ as an Anti-bishop to *Cornelius* : That all his
 “ Ministrations were of the same Kidney with
 “ those of *Corah*, *Dathan* and *Abiram*, which
 “ were wicked, damnable and naught, because
 “ perform'd in Opposition to the High-Priest
 “ *Aaron* : That it was unaccountable in B I-
 “ SHOPS to Ratify Heretical or Schismatical
 “ Baptisms ; it was a Prostitution of the Ho-
 “ nour both of the Catholick Church and the
 “ EPISCOPAL COLLEGE ; it tended to
 “ hinder People from coming over from He-
 “ resy or Schism ; it encourag'd them to think
 “ themselves safe and secure enough in either ;
 “ for if there they had true Baptism, why not
 “ likewise a true Church and true Remission
 “ of Sins ? To weaken the Authority of a pre-
 “ tended Custom to the contrary, he lays it
 “ down for an undoubted Truth, That we
 “ are not to be determined by any C U S-
 “ T O M S of that nature, but to examine
 “ whether

“ whether they will bear the Test of Reason.
“ He assembled at *Carthage* a Council of 71
“ Bishops, who confirmed all that had been
“ determined a little before in another Synod
“ held in the same City, concerning the Bap-
“ tism of Hereticks, *viz.* that it was null and
“ void; and about the same time, immedi-
“ ately after this Council, he writ a long Let-
“ ter to *Jubaianus*, a Bishop who had consult-
“ ed him about this Question, wherein he
“ urges abundance of Reasons and Texts of
“ Scripture to support his own Opinion, and
“ answered the Objections that were brought
“ against it. In another Letter to *Pompey* Bi-
“ shop of *Sabra*, he opposes the TRUTH of
“ the Gospel, and the FIRST TRADITI-
“ ONS of the Apostles, both to the Custom
“ and Tradition which *Stephen* had alledg’d
“ for himself. *Firmilian* Bishop of *Cesarea* in
“ *Cappadocia*, in his Letter to *St. Cyprian*, o-
“ penly condemns the Procedure of *Stephen*
“ Bishop of *Rome* [who had answered *St. Cy-*
“ *prian* very roughly] extols *St. Cyprian’s* Con-
“ duct, declares himself entirely in favour of
“ his Opinion, proves it by several Reasons,
“ and assures him it was the ancient Custom
“ of the *Asiatick* Churches, and that it had
“ been regulated many Years before in two
“ Numerous Synods held at *Synnada* and *Ico-*
“ *nium*. The same *Firmilian* answers *Stephen’s*
“ Plea of the constant Tradition he had hand-
“ ed down to him from *St. Peter* and *St. Paul*,

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“ as before mentioned ; that his, *viz. Stephen's*
 “ Allegation was utterly false, he could have
 “ no such Tradition from those Apostles (*i. e.*
 “ *St. Peter* and *St. Paul*) from whom he pre-
 “ tended to have it, and that for this very good
 “ reason, that in their Days there were no He-
 “ retical Communion, by consequence no
 “ Heretical Baptisms, no Baptisms out of the
 “ true Communion of the Church Catholick,
 “ and that therefore he slander'd them by fa-
 “ thering such a Tradition on them, seeing it
 “ was certain that they taught the quite con-
 “ trary in their Epistles ; that *St. Paul* (*Acts*
 “ *19*) re-baptized those who had been bapti-
 “ zed by *John the Baptist*, ought not we then
 “ (says he) to baptize those who come from
 “ Heresy to the Church ? Will any Man say
 “ that the Bishops now a-days are greater
 “ than *St. Paul* was ? which they must needs
 “ be, if they are able to do that which he could
 “ not, if they by Imposition of Hands only, can
 “ give the Holy Ghost to Hereticks when they
 “ come to them.” *St. Cyprian* in his Letter to
Jubaianus reasons to this purpose against the
 Validity of such Baptisms. “ 'Tis evident
 “ where and by whom the REMISSION OF
 “ SINS (which is given in Baptism) can be
 “ given ; for our Lord gave first to *Peter*, &c.
 “ that Power, that *whatsoever he should loose*
 “ *on Earth, should be loosed in Heaven* ; then,
 “ after his Resurrection, he gave it to all the
 “ Apostles, when he said (*John 20. 21, 22,*
 “ *23.*)

“ 23.) *As my Father hath sent me, &c.* Whence
“ we learn, that none have Authority to
“ BAPTIZE and REMIT SINS but the
“ BISHOPS, and those who are founded in
“ the Evangelical Law, and our Lord’s Insti-
“ tution, and that nothing can be bound or
“ loosed *out of the Church*, seeing there is none
“ *there* who has the Power of Binding and
“ Loosing. Jesus Christ (says *Fortunatus* in the
“ Venerable Council of *Carthage, Anno 256*)
“ our Lord and God, the Son of God the Fa-
“ ther and Creator, built his Church upon a
“ Rock, and not upon Heresy, and he gave
“ the Power of Baptizing to BISHOPS, and
“ not to Hereticks. Those therefore who are
“ *out of the Church*, and stand against Christ,
“ and scatter his Flock, cannot baptize, being
“ *out of the Church.*”

It would be endless to mention all the Te-
stimonies and Arguments brought in that
Age against the Validity of such Baptisms, I
shall therefore name but one more, which
seems to be of great moment for the Disco-
very of what was meant by Hereticks and
Schismaticks in those Days; and that is *Fir-
milian*, who in one of his Letters says, “ That
“ he, and all the Bishops who met with him
“ in the Synod of *Iconium*, decreed that all
“ those should be holden as Unbaptized, who
“ were Baptized by such as had once been
“ Bishops in the Catholick Church, if they
“ were Baptized by them after they had SE-

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“ PARATED from the Church.” By which, and the other Monuments of that Age, it is evident, they held, that even Bishops, and all other lawful Ministers, lost their VERY AUTHORITY to do any thing more in the Ministerial Functions, when they either Schismatically or Heretically separated themselves from the Church of Christ. Hence doubtless it came to pass that *St. Cyprian* and his Colleagues esteemed all their Ministerial Acts, done while in Schism or Heresy, to be Null and Void, and consequently that the supposed Sacraments administred by them, and those whom they ordained, were no true Christian Sacraments, and therefore Invalid and Ineffectual. This, I say, appears to me to be the true Foundation of that great Dispute concerning the Validity of Heretical and Schismatical Baptisms, and which “ *St. Cyprian* managed with so much Christian Humility and Charity, that tho’ *Stephen* Bishop of Rome was so far from agreeing to the Reasons of the *Africans* (whether because he imagin’d they had a Design to condemn the Roman Church, or because he thought this Question was of too great consequence) that he was enrag’d against *St. Cyprian* and his Colleagues, and used their Deputies ill; nay, he prohibited all Christians belonging to his Church to receive or lodge them, depriving them not only of Ecclesiastical Communion, but also refusing them the
“ common

“ common Civilities of Hospitality ; yet he
 “ [*i. e.* *St. Cyprian*] could not think of break-
 “ ing Peace with them, of giving up Com-
 “ munion with them, of Abstaining or Ex-
 “ communicating them ; notwithstanding *Ste-*
 “ *phen* had taken upon him to excommunicate
 “ those who oppos’d the Ratification of Here-
 “ tical and Schismatical Baptisms. Upon the
 “ whole, the Persecution of the Church by
 “ *Valerian*, Anno 257. put an end to this
 “ Controversy. *St. Cyprian* NEVER alter’d
 “ his Opinion ; the *Greek Churches* were, for
 “ a long time after him, divided upon this
 “ Question : The Council of *Arles* first de-
 “ cided it in the *West* ; *St. Austin* followed its
 “ Decision ; the *Western Church* has embrac’d
 “ this Opinion ; *viz.* That Baptism by Here-
 “ ticks, in the Name of the Trinity, is Valid ;
 “ And tho’ the *Eastern Churches* have not a-
 “ greed with her absolutely in this Point, yet
 “ they always made a Distinction between
 “ Hereticks, and differently receiv’d them.

In the Canons that are call’d Apostolical, we have these Remarkable Canons, according to the Division of *Cotelerius*.

Canon 38. “ We order, that a Bishop,
 “ Priest or Deacon, who has receiv’d Bap-
 “ tism, &c. from an Heretick, be depo-
 “ sed ; — or, as the Learned Author of the
Clergy-man’s Vade-Mecum observes, “ The Bi-
 “ shop, Priest or Deacon, who allows the Bap-
 “ tism, &c. of Hereticks,

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Canon 39. “ If a Bishop or Priest do again
“ Baptize *one* who HAS REALLY receiv’d
“ Baptism before ; or if he do not Baptize one
“ that has been polluted by Wicked Men ;
“ (*i. e.* Baptized by Hereticks, See *Canon 38.*)
“ Let him be depos’d, as one that makes NO
“ DISTINCTION betwixt PRIESTS and
“ PRETENDERS.

“ In the 4th Century, St. *Athanasius* re-
“ jects the Baptism of Hereticks. *Pacianus*
“ says, That Baptism purifies from Sins, and
“ Unction brings down the Holy Spirit ; and
“ *both the One and the Other are apply’d by the*
“ *Hand and the Mouth of the Bishop.* *Optatus,*
“ That the *Donatists* (who, by the way, were
“ Schismaticks) “ committed a great Crime
“ in Reiterating Baptism : (*Where ’tis to be*
“ *noted, That they Re-baptized the very Catholicks*
“ *who came over to them.*) “ That ’tis not he
“ who gives this Sacrament of Baptism, that
“ confers the Graces ; but the Faith of him
“ that receives it, and the Virtue of the Tri-
“ nity. We ask (says he) if it be Lawful to
“ repeat Baptism given in the Name of the
“ Trinity ? Ye maintain that it is Lawful ;
“ We say that it is forbidden : The People
“ are in Suspence. *Let us therefore search after*
“ *the Will of our Father, in the Gospel ;* which
“ will inform us, That he who hath been
“ once washed, needs not to be washed a-
“ gain ; Wherefore (adds he) We do not
“ Re-baptize those who have been Baptized,
“ when

“ when they return again to us. He proves against the *Donatists*, “ That the Holiness “ of the Minister does not contribute to the “ Validity of the Sacrament of Baptism; and “ that, because the Effect of the Sacrament “ is owing to God only; and in short, because the Sacraments are Holy, and do “ Sanctify by themselves. Yet he seems to think, “ That we ought to Re-baptize those “ who were Baptized by Hereticks; but does not make the same Determination concerning those who were Baptized by Schismatics.

“ The Council of *Eliberis*, Anno 305, Canon 38, declares, That a Christian who is “ neither Penitent, (*i. e.* not under Penance,) nor a *Bigamist*, may Baptize in a “ Case of NECESSITY, those who are on a “ Journey, being at a great distance from a “ Church, upon Condition that he present “ him to the Bishop, if he survive, to be “ PERFECTED by Imposition of Hands.

Here it ought to be observ'd, that this Ancient Council was not a General one; and so its Canon could not thus authorize all Lay-Christians; it extended no farther than to the Subjects of *those Bishops* there assembled. And therefore our Lay-Baptizers cannot act by virtue of this Canon; especially considering further, that this Canon was not made as *Declarative* of any Proper Inherent Right or Authority that Lay-Christians, AS SUCH, had

to Baptize: It only appointed Some to do this, who had not Authority to do it before of themselves. Besides, it is plainly restrain'd to such as were *in Communion* with, and Subjection to their Bishops; they were not to be under PENANCE, &c. And therefore if this had been a General Council, as it certainly was not, our Lay-Baptizers who act in Opposition to Episcopacy, could have receiv'd no Authority from this Canon.

“ The Council of *Arles*, call'd by the Emperor *Anno 314*, consisting of Thirty three Western Bishops, *Canon 8.* determines the famous QUESTION about the Re-baptization of Hereticks, and ordains concerning the *Africans*, who had ALWAYS Re-baptiz'd them, That if any one leave a Herefy, and return to the Church, he shall be ask'd concerning the Creed; and if it be known that he was Baptiz'd *in the Name of the Father, of the Son, and of the Holy Ghost*, Imposition of Hands only, shall be given him, that he may receive the Holy Spirit: But if he does not acknowledge the Trinity,” I suppose 'tis meant, if while a Heretick he did not acknowledge the Trinity, or if the Heretick who Baptiz'd him did not acknowledge the Trinity, (the latter is the most likely) “ he shall be Re-baptiz'd.

By the way, in this Canon there is not one Word about LAY-BAPTISM: And as for the Hereticks who then Baptiz'd, they had always,

ways, or at least most commonly, received Ordination from the Hands of some CATHOLICK BISHOP or other; nay, generally the HERETICAL BISHOPS were Consecrated before they fell into Heresy, by CATHOLICK BISHOPS, or else afterwards by some Trick or other, got private Consecration from them, that so their Heresies might go down the better with the People: And the same we find concerning Schismatics in those Days.

I desire that this may be more particularly taken notice of; because it effectually silences all Objections brought from this Council's allowing of the Validity of Heretical and Schismatical Baptisms. For such their Allowance is no ways favourable to the Baptisms we are now disputing against; for they are not only *Lay*, but *Anti-Episcopal Baptisms*; which were not the Subject of this Council.

The Council of *Nice*, Anno 325, consisting of about 300 Bishops, Canon 19, ordains, "That the *Paulianists* (who, by the way, did not Baptize in the Name of the Father, Son, and Holy Ghost) "shall be Re-baptiz'd who "return to the Church.

After the Council of *Nice*; It was a Prevailing Principle, "That those whom a Laick "Baptizeth are to be Re-baptized; for it was "the undoubted Principle whereby the Orthodox "confuted the Luciferians, who began their "Schism, upon occasion of the Council of "Alexandria's allowing the Ordination of the
" *Arian*

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“*Arian* Bishops.” For thus the Orthodox argued against those Schismatics: Those whom a Laick Baptizeth are to be Re-baptiz’d; but those whom an *Arian* Priest Baptizeth, are not to be Re-baptiz’d; therefore an *Arian* Priest is not a Laick. And even *Lucifer* himself, the Author of that Schism, granted the Major Proposition to be true.

In the Council of *Carthage*, Anno 348, before they proceeded to make Canons, the President advis’d thus: “We must have such regard to this time of Peace, that we neither
“weaken the Obligation of the Laws, nor
“yet prejudice the present Unity by TOO
“MUCH SEVERITY. Then the first Head
“propos’d was about Re-baptization; he
“ask’d whether that Man ought to be Re-
“baptiz’d who at his Baptism made Profession of believing the Trinity. The BISHOPS
“answered, God forbid; We declare that
“this Re-baptization is unlawful, contrary
“to the Orthodox Faith, and the Ecclesiastical Discipline.

St. *Basil* Bishop of *Cæsarea* Anno 369, says,
“Those whom a Laick Baptizeth are to be Re-
“baptiz’d; he also maintains, that the Ancients were persuaded that the Baptism of
“Hereticks was ABSOLUTELY void: As
“for Schismatics, he likes well enough St.
“Cyprian and Firmilian’s subjecting them to
“the SAME LAW; because being SEPA-
“RATE from the Church, they had not the
“Holy

“ holy Spirit, and so could not give it; but
“ says, he would not hinder the allowing of
“ the Baptisms of Schismatics, since the Bi-
“ shops of *Asia* had thought it convenient to
“ admit them: But tho’ the *Encratites* were
“ Schismatics, he declares that their Bap-
“ tism ought not to be approved, and that
“ those ought to be re-baptized to whom
“ they had given Baptism, because they gave
“ it with Precipitation, on purpose to HIN-
“ DER the receiving of it from the Church;
“ nevertheless, if the contrary Custom [*of al-*
“ *lowing the Baptism of Hereticks and Schisma-*
“ *ticks*] were established, he confesses it ought
“ to be followed.”

The Council of *Laodicea*, between *Anno* 360 and 370, *Canon* 8. says, “ That they must be
“ wholly Baptized anew who come from the
“ Sect of the *Montanists*.”

The third Council of *Constantinople*, *Anno* 383, in the last Canon, concerning the Manner of receiving Hereticks; who offer themselves to return into the Bosom of the Church, it is ordained, “ That the *Arians, Macedonians,*
“ *Sabbatians, Novatians, Quartodecimani, Te-*
“ *tratites* and *Apollinarists*, shall be received
“ after they have made Profession of their
“ Faith, and anathematiz’d their Errors, by
“ the Unction of the holy Spirit, and the
“ Chrism wherewith they shall be anointed
“ on the Forehead, the Eyes, the Hands, the
“ Mouth, the Ears, at the pronouncing of
“ these

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“ these Words, *This is the Seal of the holy Spi-*
 “ *rit.* As to the *Eunomians*, the *Montanists*,
 “ the *Sabellians*, and all the other Hereticks,
 “ the Council ordains that they shall be re-
 “ ceived like Pagans, &c. and at last they
 “ shall be Baptized.”

“ The Council of *Capua*, Anno 390, decla-
 “ red, That it was not lawful to use Re-bap-
 “ tization, RE-ORDINATION, and the
 “ TRANSLATION of BISHOPS.

The second Council of *Carthage*, Anno 390,
 in the 8th Canon declares, “ That if a Priest
 “ Excommunicated by his own Bishop, un-
 “ dertake to offer up the Sacrifices in private,
 “ and to set up ALTAR against ALTAR,
 “ thereby making a SCHISM, he ought to
 “ be anathematiz’d, because there is but
 “ ONE CHURCH, ONE FAITH, and
 “ ONE BAPTISM.” My Remark upon this
 Canon is, That this ONE BAPTISM cannot
 be suppos’d to be out of this ONE CHURCH,
 and therefore is only in it.

The third Council of *Carthage*, Anno 398,
 Canon 100, says, “ That a Woman ought
 “ not to take upon her to baptize.”

“ *St. Chrysostom* Archbishop of *Constantinople*,
 “ Anno 398, is exprefs for the Invalidity of
 “ Lay-Baptism, and that it can be no more
 “ administred by a Laick than the Eucharist.
 “ (says he) — But all these are Things which
 “ can be administred BY NO OTHER MAN
 “ LIVING but by those SACRED HANDS
 “ ALONE,

“ ALONE, the Hands I say of the PRIEST.
Chrys. Lib. III. de Sacerd. C. 5.

“ In the 5th Century flourish'd St. *Augustin*,
“ Bishop of *Hipo* in *Africa*; he argued vigor-
“ ously against the *Donatists*, who began their
“ SCHISM by a Separation of some *African*
“ Bishops, and proceeded so far as to reckon
“ all other Churches as unclean, and indeed
“ to be no Churches at all; and consequently
“ when any *Catholick* came over to their Par-
“ ty, they would not admit him without Re-
“ baptism, making use of St. *Cyprian* and
“ his Collegues Authority, who taught, That
“ Baptism administred by Hereticks and
“ Schismaticks could not be valid, because
“ they were out of the Church; and the
“ *Donatists* esteemed the *Catholicks* to be no
“ better than such.”

St. *Augustin*, in Opposition to them, under-
takes to prove, “ That tho' his Party were
“ not the Church, yet the *Donatists* were not
“ to baptize them a second time; he confel-
“ ses, that Baptism performed without na-
“ ming the TRINITY, is Null; but affirms,
“ That if it be administred in the Name of
“ the TRINITY, it is Valid, WHOSOEVER
“ he be that administers it, and ought not to
“ be repeated: That neither the Minister's
“ FAITH as to Religion, nor his Sanctity,
“ avail any thing to the Validity of Baptism:
“ That it is God, and not the Minister, who
“ gives

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“gives the holy Spirit, and worketh the Remission of Sins.”

But here, before I proceed further, I must observe, that it does not hence follow, that because the Faith or Sanctity of the Minister avails nothing to the Validity of Baptism, therefore his AUTHORITY by which he acts, avails nothing thereto: For AUTHORITY may very well be, and often is DISTINCT and SEPARATE from both those excellent Qualities. And again, Every one will grant, that it is God, and not the Minister, who gives the Holy Spirit, &c. What then? Does it thence follow that any Person may stand in God's stead, as appointed by him to Administer? Can it be reasonably expected that God should concur with the USURPATIONS of those who act therein without HIS COMMISSION, nay, and in OPPOSITION thereto [as is the Case with us?] Certainly no; it cannot: For, however he may dispense with the WANT of a Sacrament, yet he has nowhere promised to give EFFICACY to those Administrations, which are in any Respect contrary to the Essentials of his own Institutions; and to me it seems a mere Fool-hardiness and Presumption to expect it.

But to proceed: St. *Augustin*, in the 7th Book of Baptism, Cap. 53. says thus: “It is asked whether that Baptism is to be approved which is administered

“ nistred by an Unbaptized Person, who out
“ of Curiosity has learned the Way of bapti-
“ zing among Christians? It is asked further,
“ Whether it be necessary for the Validity of
“ Baptism, that he who either administers or
“ receives it, be sincere? And if they should
“ be only in Jest, whether their Baptism
“ ought to be administred again in the
“ Church? Whether Baptism conferr’d in
“ Derision, as that would be, which should
“ be administred by a Comedian, might be
“ accounted Valid? Whether Baptism admi-
“ nistred by an Actor may become Valid,
“ when he that receives it is well dispos’d?”

He answers to these, and such like Que-
stions, “ That the securest way is to return
“ no Answer to Questions that never were
“ decided in any Council, General or Natio-
“ nal. But he adds; Should any Man, meet-
“ ing with me at such Council, ask my Ad-
“ vice about these Questions, and that it were
“ my Turn to declare my Opinion, having
“ not heard other Mens Opinions, which I
“ might prefer before my own, &c. I should
“ without difficulty acknowledge, that they
“ all receive Baptism truly, in any Place
“ whatsoever, and by WHOMSOEVER ad-
“ ministred, if on their Part they receive it
“ with Faith and Sincerity. I am apt also
“ to believe, that such as receive Baptism in
“ the Church, or in what is supposed to be
“ the Church, are truly baptized, as to the

“ Sacramental Part of the Action, whatso-
 “ ever be their Intention: But as for Baptism
 “ administred and received *out of the Church*,
 “ in Raillery, Contempt, and to make Sport,
 “ I could not approve the same without a
 “ Revelation.”

He endeavours to overthrow the Reasons
 and Testimonies of the *Cyprianists* against the
 Validity of Heretical and Schismatical Baptisms
 by the Comparison of *concealed Hereticks* and
evil Ministers, with *known Hereticks* and *Schis-*
maticks. “ For (says he) if the Baptism admin-
 “ nistred by the FORMER is Valid, and not
 “ to be renewed, why should not the same
 “ thing be said of the LATTER, since all the
 “ Reasons that are alledg’d for the Nullity of
 “ the Baptism of Hereticks, may also belong
 “ to *evil Ministers*? It is said, for Example,
 “ *That to give the Holy Ghost, one must have it:*
 “ *That Hereticks have it not; and consequently*
 “ *that they cannot give it.* Why may we not
 “ reason after the same manner concerning
 “ Baptism conferr’d by conceal’d Hereticks,
 “ or by wicked Priests? Have they the Holy
 “ Ghost to give?” Thus *St. Augustin*.

I cannot but take Notice here, that this
 Great Man does not appear (to me) to have
 made the Comparison according to the Design
 of *St. Cyprian* and his Colleagues: for, by the
 manner of handling this Dispute in those Days,
 ’tis plain to me that the Hereticks and Schis-
 maticks were supposed to be (by their sepa-
 rating

rating themselves from the Communion of the Church) AS EXCOMMUNICATE, and consequently to have lost all Valid Power and Authority for the Administration of Christian Sacraments, being themselves *out of the Church*: Whereas the *Conceal'd Heretick and Evil Minister*, not having separated themselves from, nor been excluded out of the Church, cannot, during this their Secresy, lose that **VISIBLE AUTHORITY** wherewith they were at first invested; and we have no **OTHER** Authority to trust to, except we had the Gift of discerning Spirits. So that the Reasons against the Validity of Baptism administred by **KNOWN** Self-Excommunicate Hereticks and Schismaticks, will not equally hold good against the Validity of Baptism conferr'd by **UNKNOWN** Hereticks and Evil Priests, who still continue in *external Communion* with the **CHURCH**, because the former were by the *Cyprianists* supposed to have not, but the latter have that **VISIBLE AUTHORITY** and **COMMISSION**, which Christ gave them to administer his Sacraments, as is plain from the Example of *Judas Iscariot*, whom our Saviour vested with the divine Commission, notwithstanding his great Wickedness.

Leo Bishop of *Rome* in his 18th Answer to several Questions put to him by *Rusticus* Bishop of *Norbonne*, Anno 442, says, "That it is
" sufficient to lay Hands upon, and call upon
" the Holy Spirit, over those that do remem-

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“ber that they have been Baptized, but
“know not in what Sect.”

Gennadius, a Priest of *Marseille*, affirms,
“That there is BUT ONE BAPTISM, and
“that we must not baptize them again who
“have been baptized by Hereticks, with the
“Invocation of the Name of the Trinity;
“but they who have not been baptized in
“the Name of the Trinity, ought to be re-
“baptized, because such a Baptism is not
“true.”

The second Council of *Arles*, Canon 17,
says, “The *Bonosiaci*, who baptize as well as
“the *Arians*, in the Name of the Trinity; it
“is sufficient to admit them into the Church
“by Chrism, and Imposition of Hands.”

St. Gregory, about the latter End of the 6th
Century, speaking about the Return of several
Sorts of Hereticks into the Church, says,
“That they are Baptized when they RE-
“ENTER into the Church; the Baptism
“which they have received, not being true,
“since it was not given in the Name of the
“Trinity. When it is UNCERTAIN whe-
“ther a Person has been Baptized or Con-
“firmed, we must Baptize or Confirm them,
“rather than suffer them to perish in this
“Doubt.”

Gregory II. a little after, *Anno 700*, in his
Decretal Epistle, answering several Questions
put to him by *Boniface*, Article 8. “forbids to
“Re-baptize those who have been once Bap-
“tized

“ tized in the Name of the Trinity, altho’ it
“ were by *a wicked Priest*.

“ *Gregory III.* Orders that they shall be
“ Baptized again in the Name of the Trinity,
“ who have been Baptized by Heathens. And
“ also that those shall be Re-baptized, who
“ have been Baptized by a Priest that hath
“ Sacrificed to *Jupiter*, or eaten Meat offer’d
“ to Idols. Thus far I think may suffice to
have Collected what has been said about Re-
baptization.

And I should not have given my self, or
the Reader, the Trouble of this Account of
Men’s various Judgments and Opinions in this
Case; were it not that I expected to hear from
some, that I had wholly neglected to search
into Antiquity, concerning the Sense of the
Primitive Fathers about it. To Obviate which
Objection, and because I have been told, that
“ it becomes me to rest satisfied in the *Deter-*
“ *minations* of the Christian Church about
“ this matter, I thought it not amiss to en-
quire into them thus far; to the intent, that
I might see whether I could procure any
WELL-GROUNDED Satisfaction from their
Authority; and indeed I must acknowledge,
that if this had been a Thing *Indifferent* in its
own Nature, and not DETERMINED by
the *Word of God*, but left to the Wisdom and
Prudence of the Church to Decree as she
should think convenient and necessary, I ought
to have acquiesc’d with *her Determinations*;

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If she had in General Council made any about *Unauthoriz'd and Anti-Episcopal Baptisms*, which in Truth she has not; nor any Provincial Council neither, as it plain by the foregoing Collection.

The Church of *Rome* has indeed assum'd to herself a pretended Power of declaring *all Baptisms in or with Water in the Name of the Father, and of the Son, and of the Holy Ghost*, by whomsoever administer'd, whether by a Woman or Layman, *Heretick or Orthodox*, Communicant or Schismatick, of what sort soever, to be Good and Valid: But this Her Determination ought to be brought to the Test, and weigh'd in the Ballance of the Sanctuary.

Baptism, and all things Essential thereto, are *Fundamentals of Christianity*; 'tis (in the Apostles Stile) *a Principle of the Doctrine of Christ*; 'tis a *Positive Institution* made by God Himself; and the Holy Scriptures as interpreted by the Doctrine and Practice of the Primitive Catholick Church, are **CLEAR ENOUGH** for the Determination of all the Necessaries thereof, as well as of all other Fundamental Points of our Religion; and therefore the Decrees of some Particular Fathers and Councils have no more weight with me in this matter (of Lay-Baptism) than what they receive from their Conformity to those Divine Oracles, which are the only Original Rule of our Faith and Practice in Fundamentals, as all *sound Protestants* have affirm'd.

If any shall ask me, who must be Judge between you and the Councils? I answer, The same that must be Judge between the *Contradictory* Canons of Different Councils; the same that must be Judge between me, and a Council that Commands me to Worship Saints and Angels, &c. Now who this is upon Earth, I cannot tell; a Living Infallible Judge we have none; and therefore I must look for a Rule or Guide, *i. e.* the Holy Scripture; and if the Councils and I Differ about this Rule, I must have recourse to the BEST and PUREST Ages of Christianity, and see what the Apostolick Fathers, and the Councils next after them, understood by that Rule. After all, I must be allow'd a *Judgment of Discretion* for my self; in Conjunction with these, and a JUST DEFERENCE to the Canons of that particular Church whereof I am, or ought to be a Member; and by all these Methods, I am brought to conclude for my self, that Lay-Baptism, BY ONE IN OPPOSITION to the Church, can never be Good and Valid.

'Tis by this Rule that I reckon the Councils of *Carthage*, *Iconium* and *Synnada*, together with the Customs of the *Asiatick* and *African* Churches, confirming *St. Cyprian's* Doctrine, have as much (if not more) Authority to sway my Judgement in the Matter of Heretical and Schismatical Baptisms; as the Council of *Arles*, and the After-Determinations of other Councils

cils and Fathers ; for, *these latter* can pretend to no more Divine Authority than the former ; and it may be, upon a Just Examination, will be found to have much less ; tho' I have no need to dwell upon this, because my Province is only confin'd to Lay-*i. e.* unauthoriz'd Baptism—such as is perform'd by Persons who *never were authoriz'd* for that purpose ; who act in direct Opposition to that Order of Men who are empower'd by Christ to authorize others to Baptize ; against Such Baptizers, I have produc'd Several Testimonies from the Purest Times ; and the Adversary can bring forth, in their behalf, *not One Council*, either General or Provincial, till the Corrupt Ones of the Church of *Rome*.

I am very well satisfied that there is but **ONE TRUE CHRISTIAN BAPTISM**, which ought not to be repeated upon those who have receiv'd it : I find my self under an Impossibility to believe, that this **ONE BAPTISM** is any other, than what Christ himself Instituted Just before his Ascension into Heaven ; I reckon an Essential Part of this Institution (and I humbly hope in the Sequel of this Discourse to prove it) to be the **DIVINE AUTHORITY** of the **ADMINISTRATOR** as well as the Water, and the Form of Administration.

I cannot be satisfied, that the Person who is said to have Baptiz'd me, ever had this Authority ; nay, I am fully convinc'd of the contrary ;

trary ; and also, that he was actually in *opposition* to it ; and tho' his meaning were never so good, yet I cannot think God concurr'd with such an Usurpation, when it was done without *Any Necessity at all*, in a *Christian Country*, where *truly Authoriz'd Ministers* might have been had with *as much*, if not *greater ease and speed* than he : For which Reasons I find no solid Foundation for believing, that I have received this **ONE BAPTISM**, especially since I my self should with great Reason have refus'd his Administration, as it would have been *my Duty*, if I had been put to my own free Choice ; which, it's certain, I could not then, being but an Infant. I doubt not but some will say, " *That I need not concern my self so much about* " *that which I had no hand in, and wherein I* " *was wholly Passive ; if there was any Fault in* " *such my Baptism, 'twas none of mine, but theirs* " *who had the Care of me* : To whom I return this short Answer, That the Parent's, or Godfather's and Godmother's Act and Deed is *interpretatively* the Child's, and he must make it *really* his own when he comes to Years, by taking it upon himself ; so that if **THEN** he owns their Sinful Act (knowing it to be such) he makes himself **PARTAKER** with them in the Sin.

But to return once more to the Dispute in *St. Cyprian's* time, and the Decrees then and since made about it ; I cannot Dissemble my Thoughts, that the Arguments and Determinations

minations against his Doctrine and Practice, having nothing of that Reason and Solidity, which an Inquisitive Person might justly expect in them: And that on the contrary, St. *Cyprian* and his Colleagues defend their Assertion [*that the Baptisms of Hereticks and Schismatics are Invalid*] with so much Judgment and Cogency of Argument, (*founded upon the Topick of such Hereticks and Schismatics, being destitute of Holy Orders while they were out of the Church of Christ*) that I wonder how it could possibly have come to pass, that their Doctrine should be afterwards exploded; especially when I consider, that what they taught and practic'd herein, was confirmed by NUMEROUS COUNCILS in those *earlier Days*, wherein Truth was more prevalent than afterwards; and *Tertullian* long before affirm'd the same thing, “ *That Baptism is reserv'd to the*
 “ *Bishop*: Hereticks are not able to give it,
 “ because they have it not; and therefore it
 “ is that we have a RULE to Re-baptize
 “ them.

Here *Tertullian* talks of a Rule to Baptize such Persons; which plainly shews, that he is not speaking so much of his own *Private Opinion* as of the Law and Practice of the Church. This is his relation of Matter of Fact; and as such, to be receiv'd for a Testimony of the Church's Opinion concerning the Baptism of Hereticks, in his Days. But his strange odd Notions (in his Exhortation to
 Chastity,

Chastity, and his Book of Baptism) “ *That*
 “ *Laicks are Priests*, because it is written, “ *Christ*
 “ *hath made us Kings and Priests unto God*
 “ and his Father: That when Three are ga-
 “ ther’d together *altho’ they be Laicks they make a*
Church; and that *Laymen* may Baptize in Case
 “ of Necessity and Absence of a Priest”; these
 appear to be only his own particular Sentiments,
 and he cannot be call’d a Witness of the Church’s
Custom and Allowance in these things; for
 he talks of *no Rule, no Law* of the Church
 relating to them, as he does when he speaks
 of the Baptism of *Hereticks*, by saying we
have a Rule to re-baptize them. And ’tis cer-
 tain, that no Church, till the 4th Century,
 can be produc’d to have *any Rule* for the al-
 lowance of *Lay Baptism*, and then, none but
 the Council of *Eliberis*, which I have before
 observ’d and remark’d on *Pag. 11.* On the
 contrary, against *Lay Baptism* we have the
 Testimonies of *St. Basil, St. Chrysostome*, and
 the *Catholicks* disputing with the *Luciferians*
 in the same Century, which is more than a
 Ballance against *Tertullian’s private Opinion*
 concerning such Baptism, &c. But to go still
 further backward to the Days wherein some
 of the Apostles might be still living; *St. Ig-*
natius, a Glorious Martyr, and Bishop of *An-*
tioch, *Anno Dom. 71.* in his Epistle to the *Smyr-*
neans, says, “ Let that SACRAMENT be
 “ judg’d *effectual and firm*, which is dispens’d
 “ by the BISHOP or him to whom the Bishop
 “ has

“ has committed it. It is not LAWFUL
“ without the Bishop, either to Baptize or
“ Celebrate the Offices; but what he approves
“ of, according to the good pleasure of God,
“ that is FIRM AND SAFE, and so we do
“ every thing SECURELY.

This is so exactly agreeable to St. *Cyprian's* Doctrine, that 'tis no wonder he adher'd to it all the Days of his Life; and it seems to me, that nothing could have given *Credit* and *Reputation* to the contrary Opinion, but the *monstrous* increase of HERESY and SCHISM afterwards, which, together with many other Causes concurring, brought into the Church of *Rome*, and the rest of the *Western* Churches, whom she had subjected to her Vassalage, abundance of Damnable Doctrines and Practices, insomuch, that at last there was but little of Solid and Substantial Religion to be found in the Churches of Her Communion. And 'tis very observable, that even among some of us who have reform'd from Her Errors, there is too much of Her Leaven still remaining; for one of Her very *Great and Peculiar Corruptions*, in the Matter of Lay Baptism and Midwives Baptism, is still espous'd by too many who ought to oppose it; and not only so, but rather than part with it, they will swallow another of Her Errors too, and assert *the absolute Necessity of Baptism to all*; and what is worse than Popery it self, affirm, that the want of it *Peoples Hell with many Millions*, as
the

the Author of a Book fallſly Intituled, *The Judgment of the Church of England, in the Caſe of Lay Baptiſm, and of Diſſenters Baptiſm* has done. And what is the moſt aſtoniſhing of all is, that they who oppoſe the *Popiſh Doctrine* before ſpoken of, are call'd Promoters of **POPERY**, particularly by Dr. *Burnet* the late Biſhop of *Sarum*; juſt as the Church's beſt Friends are called her greateſt Enemies: But 'tis eaſie from hence to diſcover, who they are, that would *introduce and eſtabliſh* **POPERY** among us.

I And now, after all that has been ſaid, I declare, that it is not my Deſign to meddle with the Cyprianick Diſpute in this Diſcourſe; my buſineſs is not to enquire whether thoſe who were *once duly Authoriz'd*, and afterwards fall into **HERESY** or **SCHISM**, and thereby ſeparate themſelves, or are excluded from the Church, can Adminiſter Valid Sacraments and Ordinations during this their Separation: No, I ſhall not ſo much as touch upon this at all, becauſe I don't think my Caſe affected by it; all that I need concern my ſelf about, is, whether thoſe who act in *oppoſition* to the acknowledged and *duly Authoriz'd* Miniſters of Chriſt; and who themſelves were **NEVER** duly Authoriz'd, can Adminiſter *truly Valid Baptiſm*, and whether the Receivers of *theſe Baptiſms* can ſafely reſt ſatisfied with them, eſpecially when they know of this want of Power and Authority in the Adminiſtrator. This is my Caſe, and this is all that I concern myſelf about.

And

And therefore I wrote the following *ESSAY* in a Mathematical Method of *Definition, Axiom, and Proposition*, for the Information of my own Judgment, in this great Affair: It was not at first design'd for Publick View, but finding others have been, and it may be still do Labour under the same Circumstances with my self, I thought it might not be unacceptable to them; and if they shall reap any benefit thereby, or if some abler Pen will undertake to mend my Faults, by letting the World see something *more Correct and Exact* for that purpose, (the *only* Motive of my Writing) I shall obtain my end, which God be praised is not mixt with any Alloy of Worldly Gain, or desire of Human Applause for this Undertaking.

As for *Caviling* and *Disputing* 'tis not my design to concern my self (and lose my precious time) in such *endless Impertinencies*. If any one will *candidly* shew me my *Errors*, I shall heartily thank him for so doing; but I declare before-hand, that no less than such *Demonstration* as the Nature of the Thing will bear, can ever go down with me for Conviction; I am not to be put off with the Authority of any great Names, *Separate* from *Scripture, and the Consistent Doctrine and Practice of the Primitive Church*, for, this has caused too much *Error* in the World already, and 'tis high time now to reform from it.

London, 22d of October, 1722. *Lay-*

Lay-Baptism Invalid.

THE INTRODUCTION.

Of the Nature and Obligation
of Divine Positive Institutions
of Religion..

Definitions.

I. **A** *Divine Positive Institution* of Religion is, that which God himself requires and commands to be done, and which (*having no intrinsic or moral Excellency in it self*) without his Command and Appointment, we could never have been bound to the Observance of; nor ever have convey'd to us by the Observation thereof, any SUPERNATURAL Benefit or Advantage whatsoever.

II. The *Essential Parts* of a Divine Positive Institution, are those which we are oblig'd constantly to observe, as long as the *utmost duration,*

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ration, of the Force and Obligation of the Institution it self.

III. I call an *Act Invalid* for the purposes of such an Institution, when we have *no just Reason* or Motive from Divine Revelation to expect, that God should so far concur with that Act, as to *convey* by MEANS THERE-OF, *those Supernatural Advantages* he has annex'd to the Institution.

IV. By the *Supernatural Advantages* Annex'd to an Institution, I mean all those *Spiritual Privileges* and *Benefits* which by Nature we cannot have, and which God has promis'd to bestow, upon *Condition* of our *duly* Performing that Institution, which he has made to be the *Ordinary means* of Conveying those Benefits to us.

V. By the *Divine Authority* of the Administrator, I mean *that Commission* which God at first gave to Men, and which they have ever since handed down to others, by his Order and Appointment, to Administer in his Holy Ordinances.

VI. By a Lay Administration I mean, That which is perform'd by *One who never was commission'd* or Impower'd for that Act, by those whom God has appointed to be the Conveyers of his Authority and Commission to Men, for that purpose.

A X I O M S.

AXIOMS

OR,

Undeniable Maxims.

I. The *Essential Parts* of any thing, are of the same Nature as the *whole*.

II. God himself may *dispense with* any of his own Positive Institutions, either in whole or in Part ; and bestow the Benefits annex'd to them, when, to whom, and how he pleases.

III. No Ecclesiastical or Civil Authority can Dispense with any Divine Positive Institution, either in whole, or in any Essential Part, so long as it is binding and obliging to us.

IV. The *only way* to determine whether an Act is Valid or Invalid, for the Purposes of a Divine Positive Institution, is, to know whether that Act be *Lawful* or *Unlawful*, Agreeable, or Contrary to the Will of God ; which is to be found *no where*, but either in the Institution itself, or in some other Part or Parts of his Written Word, relating to the *same Institution*.

V. No Power or Authority on Earth, can by any after-Act (*not appointed by God for that purpose*)

purpose) make that which before was Invalid, to become as Valid as Conforming to the Divine Institution it self would have made it.

VI. He that *knows* to do good, and does it not, to *him* it is *Sin*; and a *Continuance* in Sin, can bring *no Supernatural* Benefit or Advantage.

PROPOSITION I.

Every Essential Part of a Divine Positive Institution of Religion, is of Equal Obligation and Necessity to us.

DEMONSTRATION. This is evident,

First, from the very Nature of such an Institution, which (by *Definition 1.*) has no *intrinsic excellency*, or moral Virtue to oblige us to observe it, till the Divine Command lays that necessity upon us; so that now we are oblig'd *only* by virtue of the *Authority Commanding*; which being but *One*, (*i. e.* That of God) must necessarily reach to *every Essential Part* of the Institution, and thereby make them all of equal Authority and equally necessary and obliging to us; because *they are every one* of the same Nature as the Institution it self (by *Axiom 1.*) And

Secondly,

Secondly, This is further evident (from *Definition 2.*) since we are *constantly* bound to observe every such *Essential Part* as long as the Institution it self shall have any Force or Virtue. Therefore, since every one of these Parts have but *one Authority*, without any *Inherent* Virtue separate there-from; and are also binding as long as the Institution shall last; it must needs be certain, that they are *all of equal Obligation and Necessity* to us. But this is so very plain at the first Proposal, to all Intelligent Persons, that it hardly deserves the Name of a Proposition to be Demonstrated; and therefore I shall not lose more time about it.

COROLLARY.

HENCE it follows, that as no Human Authority can dispense with any Divine Positive Institution (*Axiom 3.*) so neither can they give any *Superiority* of Excellency, or Necessity to one Essential Part thereof more than to another, because, they are all equally necessary and obliging; and have their whole *Force and Energy* merely from the Divine Command.

PROPOSITION II.

Whosoever justly esteems an Act (*said to be done in pursuance of a Divine Positive Institution*) to be wholly Null and Invalid for

want of one Essential Part of that Institution, ought also to *acknowledge*, that such an Act is as *much* Null and Void, when it wants *but any other One Essential Part* of the same Institution.

DEMON. For he can *reasonably* judge that Act to be Invalid, only because it is unlawful, or contrary to the Institution; (*Axiom 4.*) So that, the *want* of that Essential Part being unlawful, he thence concludes the Invalidity of the Act: Now, forasmuch as all the Essential Parts of the Institution are of *equal* Authority and Necessity to us (*by the foregoing Proposition,*) it must necessarily follow, that the *Omission* of any one of them will be *equally Unlawful* or Invalid; and consequently such a Deficient Act, as wants any one of those Essential Parts, being by him justly esteem'd Invalid, ought also for the *same Reason* to be esteem'd as much Invalid, when he knows it to want *but any other One Essential Part* of the same Institution: Which was the thing to be prov'd.

COROLLARY.

HENCE it unavoidably follows, that there can be *no such Thing* as a *Partial Invalidity*, thro' the Omission of any Essential Part of a Divine Positive Institution: For, if the Act be *wholly Null* for want of one such Part, it must be also *entirely Void* for the want of any
other

other, by reason of the *Equal Authority and Necessity* of every Essential Part.

PROPOSITION III.

He who knows himself bound to conform to a Divine Positive Institution *in all its Essential Parts*, and is convinc'd that he has not so far conform'd; can have no just Grounds to expect the *Supernatural Benefits* annex'd to that Institution, till he has done his utmost for the Obtaining of them, by endeavouring an *Entire Conformity* to every Essential Part of the said Institution.

Demon. This wants but little Proof: For thus entirely to obey the Institution, is certainly good; and he who knows this, and does it not, to him it is Sin; (*Axiom 6.*) which if he continues in, no Supernatural Advantage can accrue to him thereby, (*by the same Axiom*) much less those Benefits annex'd to the Observance of the Institution: And consequently, he ought to do his utmost for the Obtaining of them, by endeavouring, &c. as was to be demonstrated.

L A Y - B A P T I S M

Invalid.

An E S S A Y, &c.

CH R I S T I A N Baptism, is a Divine Positive Institution of our most Holy Religion ; whereby 'tis appointed, that the APOSTLES, and their SUCCESSIONS, to the *End of the World*, should [by *Virtue of a Particular Commission which Christ gave them for this Purpose*] either themselves in Person, or by THEIR SUBSTITUTES, enter into Discipleship, or into the Church of Christ, All Nations, Baptizing them *in the Name of the Father, and of the Son, and of the Holy Ghost, &c.* The Supernatural Privileges and Benefits annex'd to this Institution, are, The Pardon of Sins, the Gift of the Holy Ghost, and Eternal Life after Death : Or, as the Church of England words it, “ Being by
 “ *Nature born in Sin, and the Children of Wrath,*
 “ *we are hereby made the Children of Grace,*
 “ *Members of Christ, Children of God, and In-*
 “ *heritors (or Heirs) of the Kingdom of Hea-*
 “ *ven :* Which Vast and Unspeakable Advantages none can ordinarily have any Right
 or

or Title to, but those who are *duly* admitted to them by this *One True Christian Baptism*.

That it is a *Positive Institution*, is certain from hence; Because, before the Divine Command enjoin'd it, we were never bound to observe it, either in whole, or in part. Washing us *then* with *Water*, had no intrinsick or moral Virtue, to give us any *Spiritual Advantages*: Nor would it have had any thing more of *Efficacy* for that Purpose, if we had been wash'd with Water, and at the same time used the Words, *In the Name of the Father, and of the Son, and of the Holy Ghost*; for these Words being pronounc'd, could *then* have had no more Virtue than others. Neither would it have signified any thing to us, whether we had been wash'd either by our *selves alone*, or by some *other Person*; or whether that other Person were a Common Man, or one *set apart* by Consent of the *People* for that End. None of these Things could, by any Excellency in their own Nature, have convey'd to us any *Spiritual Benefits* whatsoever; nor could we have been oblig'd, in a Religious Sense, to observe *any one* of them; because the Divine Command had not enjoin'd them. This, I suppose, all will acknowledge; and consequently, that our Obligation to receive *Christian Baptism*, and from *them* by whom it is order'd to be administer'd, is *wholly* founded upon the *Divine Command*, on which *alone* depends the whole Force and Energy

energy of a Divine Positive Institution of Religion; (according to *Definition 1.*) and that therefore the Administration of *Christian Baptism in all its Parts*, is no other than a mere *Positive Institution*, exactly agreeable to the said *Definition*. This being premis'd, I proceed now to demonstrate what are the Essential Parts of this Great Institution of Christianity, on the Part of the Administration thereof.

PROPOSITION I.

That on the Part of the Administration, The Divine Authority of the Administrator, The Matter [*Water,*] and the Form of Administring, [*In the Name of the Father, and of the Son, and of the Holy Ghost,*] are every one of them Essential Parts of the Divine Positive Institution of Christian Baptism.

DEMON. That the *Water*, and the *Form* of Administration in the *Name* of the *Trinity*, are Essential Parts of this Institution, was never disputed by any but Hereticks; and even these (except such as the Quakers) never oppos'd against the *Water's* being so, but only against the *Form* of Administration in the *Name* of the *Trinity*. I shall not make it my business to endeavour their Conviction, who oppose the plain and express Words of the Institution, and from whence All Sound and Orthodox Christians have unanimously agreed,

greed, to pronounce *Baptism* Null and Void, when Administer'd without expressing the Names of all the *three Sacred Persons*; because such Baptisms are directly against the Institution it self.

Taking it therefore for granted by all, who have any value for this Holy Ordinance, that the *Water* and the *Form* of Administration in the Name of the Trinity, are Essential Parts thereof; I shall spend no time about the Proof of it; but proceed to Demonstrate, that the *Divine Authority* of the *Administrator*, is also an Essential Part of the same Institution; or (which is the same thing) that the *Divine Authority* of the *Administrator*, is to be constantly observ'd by us, as long as the utmost Duration of the Force and Obligation of the Divine Positive Institution of *Christian Baptism*; And, that it is so, will be evident,

1. From the General Consideration of God's making the *Divine Authority* of the *Administrator*, to be an Essential Part of his own Positive Institutions under the *Mosaic Law*.

2. By the Example of our Saviour's not taking upon him to Minister in such Holy Things, till he was particularly and externally Commission'd for that purpose.

3. From the Words of Institution of *Christian Baptism*.

4. From the Design and Benefits thereof.

5. From

5. From the constant Practice of those who *truly are*, and of others who pretend to be the *Lawful Ministers* of the Christian Church.

6. From the *Doctrine* and *Practice* of the *Church of England* in particular.

First, I say the General Consideration of God's making the Divine Authority of the Administrator, to be an Essential Part of his own Positive Institutions under the *Mosaic Law*, will go a great way towards proving the like under the Gospel-Dispensation; because, the Things that were then written, were not written for their sakes *only*, but also for our Example (as the Apostle has told us) and as he has most excellently argued, almost throughout his whole Epistle to the *Hebrews*, wherein he makes the Comparison between the *Mosaic Law*, and the *Gospel*, and gives a vast preference to the *latter* before the former. 'Tis therefore worthy our Consideration, that in the Law, *none* could approach the Divine Presence in the *Administration* of his Positive Institutes, but those who were first *Authoriz'd* by *him* for that purpose: And therefore we find that when *Corah*, *Dathan*, and *Abiram*, exceeded their own Bounds no farther, than the Offering of Incense, there was no less than a Miracle wrought, the very Earth was made to open its Mouth and swallow them, their Wives and their Children, and all that they had; and a Fire from the Lord consum'd

Two hundred and fifty Princes, Accomplices with 'em in the same Crime ; to make them a standing *Example* to future Ages, that none might Usurp the Authority of Administring in his Positive Institutions without a *Commission* first receiv'd from him. Nay, so Jealous was God of *this Honour*, that he suddenly struck *Uzza* dead, only for putting forth his Hand to save the Ark (as he thought) from falling when it was shook ; *his Zeal* was no defence for him, God would not pardon, but punish him for it, because 'twas none of his *Business* to meddle in such Holy Things. So King *Saul*, notwithstanding his Plea of *Necessity* for want of a Priest, and the Danger of falling into the Hands of his Enemies before he had made *his Peace* with God, had his Kingdom rent from him, for presuming *only* to offer a Sacrifice himself, it being none but the Priest's Office so to do. More Examples of this kind might be brougnt, but these I think are sufficient to shew, that God set such a mighty Value upon the *Commission* he gave to *some Orders of Men*, that he would not accept of, even his own Appointments, when they were *prophan'd* by UNHALLOWED, UNCOMMISSIONED Hands : And what is this, but to make the *Divine Commission* to be an *Essential* Part of such Positive Institutions ? Infomuch, that if any should have *knowingly* concurr'd with those who *usurped* it, they would have made themselves PARTA-
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KERS in the Sin, as well as the Punishment of the Usurpers; as we see was exemplify'd in the Case of *Corah* and his Company, for no less than *Fourteen thousand seven hundred* of them were destroy'd by a Plague, besides the great Number of those who were before swallow'd alive into the Earth, and burnt with Fire from the Lord: and if so, may we not justly infer that God is still as Jealous of *This Honour* under the Gospel, the Ministers whereof being of so much greater Dignity, by how much the Gospel is more excellent than the Law of *Moses*? It is certain that even now, in the *Christian Dispensation*, No Man can take this Honour to himself, but he that is called of God, as was *Aaron*; and *Aaron's* Call was not by his great Gifts, and the inward Dictates of the Spirit, but by an EXTERNAL COMMISSION first given by God himself to *Moses*, and then by *Moses*, at the Command of God, to *Aaron*. But,

Secondly, The Example of our Saviour's not taking upon him to Minister in Holy Things between God and Man, till he was particularly and externally Commission'd by God for that purpose; is a further Advance towards proving, that the Divine Authority of the Administrator of Baptism, is an Essential Part of this Institution. For, notwithstanding he was full of the Holy Ghost, which was not given by Measure, but entirely to him; notwithstanding his Manhood was inseparably united to

to the Second Person of the most Glorious Trinity, whereby he was more than sufficiently, nay, infinitely *gifted* for such a purpose; and notwithstanding the great Necessities, and consequent Miseries of all Mankind, which were continually wanting his Undertaking to Administer for them in Things pertaining to God; yet he kept himself in his *private Station* for about 30 Years together, and never would take upon himself so *High an Office*, till he receiv'd his Commission and Inauguration thereinto, from the Hands of a Prophet [*John the Baptist*] who Baptiz'd him, to fulfil this Part of *Righteousness and Justice*, viz. of not taking upon himself to be a Minister of the New Covenant, without a special Warrant from God by the Mediation of one, who was by him appointed to convey this Power and Authority to him: And then we find, that God himself, by the Descent of the Holy Ghost upon him in a *visible Glory*, and by an *audible Voice* from Heaven, saying, *This is my Beloved Son in whom I am well pleas'd*, confirm'd his great Commission, and that from thence-forward (*and not before*) he proceeded in the Execution of it: From that time he preach'd and taught, gave his Apostles order to Baptize and Preach; wrought Miracles himself, and gave others Power to do so likewise, for the Confirmation of his Doctrine, &c. Now what should be the Reason of our Saviour's thus long *desisting* from the performance of
of

of such beneficial Offices? Was he not sufficiently *gifted*? Yes certainly he was. Did not the *Extream Miseries* of Man's Spiritual Bondage call loudly for relief? beyond all doubt they did. Why then did not even *Compassion* it self, the Blessed Jesus, then personally among them, undertake their speedy Rescue? Was it because his Hour was not yet come? Doubtless it was not come; but why? because he had not yet receiv'd his COMMISSION from his Father, So that, if our Lord's Example may be allow'd in this Case to be Conclusive, it is plain, that not all the *Gifts* imaginable, nor all the *pressing Necessities* that may be pleaded, can ever of themselves give sufficient Warrant to Minister *Authoritatively*, for Men, in things pretaining to God, when those things are of such a Nature, as that a *Commission* from him must be first obtain'd by the Person who undertakes to Administer: And that therefore such a Person ought to be *duly Commission'd* for such Administrations. Now that Christian Baptism is such an Institution as *necessarily* requires, and *constantly supposes* the Divine Authority of the Administrator, I shall endeavour to Demonstrate,

Thirdly, From the Words of Institution: And in order thereto, 'twill be very well worth while to observe, that our Saviour, a little before his Ascension into Heaven, appointed the ELEVEN APOSTLES, and THEM ONLY (notwithstanding the vast
Numbers

Numbers of other Disciples which he had at the same time,) to go to a particular Mountain in *Galilee*, which he had told them of, (*St. Matth. 28. 16.*) Where, when they were assembl'd, he came to them, and first asserted *his own Power and Authority* wherewith he was Invested, to Authorize and Commission them for the *Great Office* he was then going to confer on them, saying, *All Power is given unto me in Heaven and in Earth*, ver. 18. Whereby he sufficiently assur'd them, that they might rest secure and satisfy'd, that *The Commission* he was going to give them was of full Force and Virtue, and sufficiently Valid to empower them to act for the future according to the *Contents* thereof. And indeed the great things he was about to Authorize them to do, were of so uncommon a Nature, and of such vast Consequence to Mankind, that they might very well have doubted even of the *sufficiency* of their Commission, if our Lord had not thus fix'd their Faith in *his Power and Authority* to give it them: When therefore he had thus prepar'd their Minds, he then proceeds to give them *This Commission* as the *Consequent* of that *Power* which was given him over all things; saying, GO YE THEREFORE and Teach (or rather) DISCIPLE ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST, *teaching them to observe all things whatsoever I*

have commanded you ; AND LO I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD. These are the Words of Institution of Baptism, wherein 'tis clear at first sight, that the *Eleven Apostles* were the *peculiar Persons* to whom the *Authority* of Baptizing was committed [*Go ye*] and not only they, but also all those who should succeed them, to the end of the World; [*Lo I am with you alway, even unto the end of the World*]; for our Saviour's Promise to be with them *so long*, cannot possibly be meant of their *particular Persons* which were not to live to the end of the World, and therefore it must signify the *Apostles* in another Sense, *viz.* those whom **THEY** and **THEIR SUCCESSORS** should Appoint throughout all Ages.

So that, by the Words of Institution above-recited, it plainly appears, that as long as the World shall last, *The Apostles and their Successors* are the Persons *Commission'd* to Disciple the Nations, *Baptizing* them; and hereby 'tis necessarily imply'd, that *as often* as this *One Baptism* is perform'd, *so often* 'tis done by *One* who has *this Commission* given to him; otherwise the Promise of being with such *Commission'd Persons* to the end of the World, would have been *in vain* and of no necessity: And if it were not *design'd* by the Institution, that *Baptizing* should be perform'd to the end of the World by a *Successor* of the Apostles or his *Substitute*; it might for the *very same Reason* be said,

said, that *teaching* was not design'd to be by such a *Successor* to the end of the World, and so the *whole Commission* would be but *Temporary*, and consequently the MINISTERS of Christ, and BAPTIZING and TEACHING would be but *Temporary*; and Christ's Promise of being with his Apostles in these their Ministrations to the end of the World, would have been made without any design of fulfilling it, which is a *Blasphemous Contradiction* to the Infallible Veracity of our Blessed Lord; and therefore *as long* as the World shall last, there must be *Baptizing*, and as long as there shall be *Baptizing*, there must be *such a One* to perform it, as Christ has promis'd to be with, *viz. a Successor to the Apostles or his Substitute*, to the utmost bounds of that Duration.

For 'tis very remarkable, that Christ does not here say, *Lo I am with Baptizing*, *Lo I am with Teaching* alway, &c. But, *GO YE, Baptizing, Teaching, and LO I AM WITH YOU*. The Promise (of his Presence and Concurrence) is, to be with THEM, not with the *Acts* separate from them, but with THEM performing and doing those Acts; and because 'tis to be with *Them* Baptizing *alway even to the End of the World*, and because their particular Persons were not to continue here so long, therefore THEY are necessarily *TO BE* in some other respect *always*, &c. And this can be no otherwise than by *Succession*; and then the *Succession* must be such, as that it may be

justly called *Them*, otherwise *Those* to whom the *Promise was made* will in all respects cease to be, and consequently the Promise it self will be of no effect, which is absurd. This Succession then must be such, as that the Apostles must remain to the End of the World; and that can be by no other way than One of these Two, either *First*, by God himself miraculously interposing always to appoint their Successors, which he has no where promis'd to do, and therefore this is not to be expected; or *Secondly*, By the Apostles continuing *themselves* in a Succession by some Act of their own, *viz.* by a Spiritual Generation of such as may in one respect or other be *themselves*; that is, by their Ordaining, such as they were, and Vesting them, some with the *whole ordinary Apostolick Authority*, and others with part thereof; to the intent, that all who act in the Sacred Function of Baptizing, whether in a Higher or Lower Degree, may be justly Entitled to have this Promise verify'd and made good with respect to their Act, *Lo I am with you [Baptizing] alway*: For if he who Baptizes be not *One* of the *[You]* an Apostle or Sent of Christ, in a Higher or Lower Degree, to whom the Promise was made, his Act can claim no Right to the Promise, and therefore will be a *Contradiction* to this Sacred Institution. So that it must necessarily follow, that this Institution requires Baptism always to be Administred by One Vested with Apostolick Authority,

Authority, either in whole or in part, to the End of the World.

THIS will further appear from the Nature of a *Commission*, which is *exclusive* of all others, but those to whom it is given; for 'tis well known, that when a Prince gives a *Commission* to any of his Subjects for the executing of some *great Office*, it is with design to *appropriate* that Office to that particular Subject, that *none* may act in it but he, and those whom he shall Authorize: So here, *The Commission* of Baptizing, &c. given by our Saviour to his *Apostles and their Successors*, &c. to the End of the World, is *exclusive* of all others, and consequently none can act therein to the Purposes for which the Commission was given, but they and such as they shall Authorize for that purpose; and therefore it necessarily follows, that the *Administrator* of Baptism must have the *Divine Commission* or Authority, before he presume to Act in this so *Appropriate* an Office and Ministration.

Once more: The Words of Institution are a *Peremptory Command* of our Blessed Lord, requiring His Apostles and their Successors, and such as are or shall be Ordain'd by them, expressly to Disciple all Nations, *Baptizing them*. His Command is Express and Positive, *Go ye, Baptizing*. They are constantly bound therefore to Disciple, by Baptizing *all* who are capable, and have not yet been Baptized by THEM: I say, they are oblig'd by this

Command, when 'tis in their power, to Baptize all such Persons, because the Command is laid upon them, and no other; so that if at any time a capable Person offers himself, or is offer'd, to any of them to be receiv'd into the Church by his Baptizing of him; (supposing that Person never to have been before *so received by One of them* into the Church) the proper Minister of Christ refusing so to receive him, will by such refusal necessarily give us to understand, either that he disregards the Express Command of our Saviour which is a Sin against this Institution; or else, that the Institution does not command him, or any other Minister of Christ to perform this Office to all capable Persons, who have not been so initiated by some one or other of them, which is a Contradiction to this express Command; because it will always hold true concerning a Person so refus'd; That the Ministers of Christ were commanded to Disciple him, Baptizing him, and yet not one of them has ever so Discipled him. They were commanded to do this, and not one of them has done it, which, if such Refusal be right, is making the Command to be of none effect, and so destroys the *Obligation* of the Institution it self, because, none else are commanded thereby to perform this Sacred Office, and consequently none else have any Duty incumbent upon them (but the direct contrary as we shall see by and by) for that purpose; and therefore by reason of
our

our Saviour's Command, the Divine Authority of the Administrator is an Essential Part of the Institution of Baptism.

But the Form of Administring Baptism (*in the Name of the Father, and of the Son, and of the Holy Ghost*) being Essential, for even the *Validity* thereof, is an invincible Argument for the *Divine Authority* of the *Administrator*, that it should be also an *Essential Part* of this Institution, because, as often as any one Administers Baptism *truly* and *really* in the Name of the Trinity, so often he *expressly* affirms, and that *truly too*, that he does it by Virtue of that Power and Authority which he receiv'd from the Trinity for so doing. This will be evident beyond Contradiction, when we impartially enquire into the *just* Meaning and common Acceptation of the Expression [*In the Name of*] when us'd by one who Acts for another; which we shall constantly find signifies, that he who comes, and does any thing in another's Name, does it by his Power and Authority who sent him. "Thus Blessed be
" *he that cometh in the Name of the Lord,*
(*Psal. 118. 26.*) is the same, as Blessed be he whom the Lord hath Sent, or who comes with the *Authority and Commission* which the Lord hath given him. So *When David's young Men*
" *came, they spake to Nabal according to all those*
" *words, in the Name of David* (*1 Sam. 25. 9.*) 'tis no more than if it had been said, they spake to *Nabal* according to all those Words,

and made use of *David's* Name to let *Nabal* know that he *Sent* them. Thus again, “*Haggai the Prophet, &c. Prophefied unto the Jews, in the Name of the God of Israel, (Ezra. 5. 1.)*” What is this but to say that *Haggai* prophefied what God had *Sent*, and *Order'd* him to Prophefy to 'em? When our Saviour says, “*I am come in my Father's Name (John 15. 43.)*” He plainly declares that he was *Sent* by his Father, or came by his particular Appointment. Again, when our Blessed Lord affirms, “*The Works that I do in my Father's Name they bear Witness of me, (John 10. 25.)*” he in plain Terms asserts, that he did those Works by Virtue of that *Power* and *Authority* which he had receiv'd from his Father. And *Lastly*, (to name no more Texts to this purpose) When *St. Paul* says, “*I—have judged already,—IN THE NAME of our Lord Jesus Christ,—to deliver such a one (i. e. the Incestuous Corinthian) unto Satan, &c. 1 Cor. V. 3, 4, 5.*” He plainly asserts, that it is by *Authority* received from our Lord Jesus Christ, that he adjudg'd and determin'd that Sinner to be excommunicated. So when a Magistrate declares that he acts *in the Name* of his Prince, every one immediately understands thereby that he acts by the *Authority* which he receiv'd from him; but this is too plain to want more Examples; and therefore we may justly conclude, that every time the Minister says, *I Baptize thee in the Name of the Father, and of the Son, and of the Holy*

Holy Ghost, it is the same as to say, I Baptize thee by Virtue of that *Authority* and *Commission* which I have receiv'd from the Father, the Son, and the Holy Ghost; and therefore when he Baptizes a Person, and pronounces the Words, *In the Name of the Father, &c.* if he be one who is not *vested* with the Divine Authority, he cannot be truly said to Baptize in the Name of the Trinity; for 'tis a perfect *Contradiction* to say such a thing is truly done in the *Name of another*, when really it is not done in *his Name*, or by his *Authority* and *Commission*, which is the only intelligible way of doing something in another's Name.

Thus we see how our Lord has inseparably United the *Divine Authority* of the *Administrator*, with the truth and reality of the *Form of Administration*; insomuch, that the Form itself is no further true, as to the Design thereof, than as it is attended with the Truth and Reality of the *Divine Commission* given to him who Administers; so that, whensoever this Form is truly us'd according to the Intent of this Institution, the Divine Authority and Commission of him who Administers, is *necessarily* and *constantly* imply'd and suppos'd.

And really if we examine into all the *Divine Positive Institutions* that ever were made, we shall find none of them so indispensibly require the *Divine Authority* of the Administrator, and attended with such a *Solemn Form* of Asserting and Declaring his Authority *every time* of Administration.

ministration, as we find in the Divine Positive Institution of Christian Baptism, which enjoins this Form in the Name [or by the Authority of the Trinity] to be constantly observ'd and us'd to the *End of the World*; and consequently, the Divine Authority of the Administrator of Baptism, is an *Essential Part* of that Great Institution.

But here I expect some will tell me, That I lay too much Stress upon the Form of Administring Baptism *in the Name* of the Trinity; because in the *Greek* it is said, Go ye, &c. Baptizing them *into the Name* (instead of *in the Name*) of the Father, &c. And tho' *in the Name* signifies *by the Authority and Commission* of the Trinity, yet *into the Name* does not signify so, but rather, into the Belief and Service of the Trinity; which does not imply so necessarily the Divine Authority of the Administrator, as I plead for.

To whom I answer, That tho' the *Greek* does signifie *Into the Name*, yet it does not therefore follow that this is the *Only Sense* of the Word in the Original Language wherein St. *Matthew* wrote his Gospel, which the best Criticks affirm was *Hebrew*, or *Syro-Chaldaick*, the Language of the *Jews* in our Saviour's Time, whereof the *Greek* is but a Translation. 'Tis certain, that the Universal Church of Christ has in all Ages retained, and constantly practis'd the Form *in the Name of the Trinity*; and all Ancient and Modern Translations
from

from the *Greek* it self, have inserted in the Text of the Institution *In the Name*, rather than *Into the Name*: Which plainly intimates, that the former is the most Genuine Sense of *St. Matthew's* Original Word; and therefore, sufficiently authorizes me to lay so great a Stress upon the Usual Form of Administring Baptism *in the Name* of the Trinity. Which necessarily supposes the Administrator thereof to be vested with the Divine Power and Commission; wherein I am the more confirm'd by the 26th Article of the Church of *England*, which expresly affirms, That the Administrator does Minister by "*Christ's Commission and*
"*Authority.*

Dr. *Hammond* indeed, in his Practical Catechism, *Lib. 6. §. 2.* mentions the *Greek* [*into the Name*]; but then, he applies it only to the Part of the Person Baptized, and says, that it signifies, "*That he devotes and delivers*
"*himself up to be ruled, as an Obedient Servant,*
"*by the Directions of this Great Master, a wil-*
"*ling Disciple of this Blessed Trinity.*" But this is nothing to our present Purpose; which is only to enquire, what the Form of Administration signifies on the Minister's Part: And this the same Author tells us in the forecited place; viz. "*That the Words* [*I Baptize thee*
"*in the Name of the Father, and of the Son,*
"*and of the Holy Ghost*] being prescrib'd by
"*Christ to his Disciples (i. e. Apostles)* must
"*indispensibly be us'd by all in the Administra-*
"*tion; and the Meaning of them on the Minister's*
"*Part*

“ Part is, That what he does, he does not of
 “ himself, but IN THE NAME or Power of,
 “ or by Commission from the Blessed Trinity.

Nay, tho’ the Minister in Baptizing should say, I Baptize thee *into the Name* of the Father, &c. (which would be contrary to the Universal Form) yet even then he would thereby assert the Divine Commission by which he acted: Because, on his Part, Baptizing the Person *into the Name*, must signify, that by that Action he admits him *into the Service* of the Blessed Trinity: Which being a Service of Infinite Benefit, and attended with Inestimable *Supernatural* Rewards to the Person admitted, must necessarily suppose the Person admitting, to be vested with a particular Power, and Supernatural Authority for so great a Purpose; because, *no Natural Power or Authority* is sufficient to confer any the least *Supernatural* Benefit or Advantage. But this Truth will be further confirm’d, by the Arguments that may be drawn,

Fourthly, From the *Design* and *Benefits* of Christian Baptism. For, by the Words of Institution ’tis plain, that the Design thereof is to *Disciple* all Nations; (St. Matth. 28.) or, which is the same thing, to *enter* them into the Church of Christ; which in several Places of Sacred Scripture, is called the *Kingdom* of God, and the *Kingdom* of Heaven. Now ’tis evident to whom our Saviour gave the *Keys* of the Kingdom of Heaven; viz. to his Apostles

Apostles expressly, and in *them* to their *Succes-*
sors; and consequently, that he gave to them,
and those only whom they should authorize,
the Supernatural Power of Admitting Persons
into the Church by Baptism, which is the
only Rite of Initiation into this Sacred So-
ciety.

One of the great Privileges of True Chri-
stian Baptism, is, That it is for the *Forgive-*
ness of Sins: This is a Supernatural Benefit;
and therefore it may be justly ask'd, Who
can forgive Sins, but *God only*: And if none
can, then certainly no Man can assume to
himself the Power of *Conveying* this Forgive-
ness of Sins to others by the *Means* of Baptism,
except he be endow'd for that Purpose with
Power from *on high*, even from *God* himself:
And if any should, without the Divine Com-
mission, suppose himself to have this Power,
'tis plain, that his Ministrations must be in-
effectual for so great a Purpose, because he
is destitute of the Divine Character: He does
not truly personate God, the Bestower of
this great Privilege, but runs without being
sent; and God has not any where, either by
Promise or Covenant, oblig'd himself to Ra-
tify and Confirm the Precipitate Acts, and
Usurp'd Administrations of such Rash and
Presumptuous Undertakers. But we know
to whom our Lord gave this Authority; *viz.*
to his Apostles, (and therefore will confirm
their Acts) when he said, *Whose soever Sins ye*
remit,

“remit, they are remitted unto them; and therefore they only, and such as they appoint, can *Mediately* remit Sins by Christian Baptism.

Another great Privilege of Christian Baptism is, That they who receive it, are thereby intitled to all the unspeakable Advantages of Free Denizens of Heaven, tho’ they were before but Aliens and Strangers, and therefore had no Claim, nor any Right or Title to this Freedom. Now, let any Man but seriously reflect, how unreasonable ’twould be for a Stranger and Foreigner in any State or Kingdom, to imagine, that every, even *Natural Subject* there, cou’d have Authority to grant him a *Valid Naturalization*, and thereby endow him with all the Rights and Immunities which the Free-born Subjects of that State or Kingdom do enjoy; would it not be Ridiculous for him to accept (knowingly) of such a pretended Naturalization? And if he should; can it be thought reasonable, that he should enjoy all the Advantages annex’d to a True and Lawful Naturalization, to be receiv’d from the Hands of those only who are Authoriz’d for that purpose? Certainly No; a well Regulated State or Kingdom that has Laws for Naturalizing Strangers, would never allow it; and shall it then be once thought, that every Subject, of how mean a Station soever he be in this Spiritual Kingdom of God, can have Authority to Intitle Strangers to all the

the *supernatural* Advantages which are consequent to a *Legal and Valid Naturalization*?

And indeed all the Benefits and Privileges of True Christian Baptism are *so great and many*, that it would be endless to recount them; let it suffice to say, that it is a Sign, a Seal, a Means of Conveyance, and a *Pledge* to assure us of these Supernatural Advantages, *viz.* of being Incorporated into the *Household*, and thereby made *Members*, of Christ, *Children* of God, and *Heirs* of the Kingdom of Heaven, and of all the unspeakable Happinesses thereof, which Eye hath not seen, nor Ear heard neither have enter'd into the Heart of Man to Conceive.

NOW, if any reasonable unprejudic'd Man will but duly reflect on these so inconceivable and inestimable Privileges, so infinitely above all the Powers of Nature, either to Obtain or Bestow, without some supernatural Donation, 'twill be very difficult, nay, I may say, *impossible* for him to believe, that God, who is the God of Order, and not of Confusion, will bestow them by the *Mediation* of those to whom he has given no Authority for that Purpose: Especially, when he remembers, that God has set apart a *Peculiar Order* of Men, to be *the Stewards* of these his *Mysteries*, and to whom he has giv'n the Power of the *Keys*, whereby to admit into, and exclude out of his Spiritual Kingdom, as the Sacred Scripture do's sufficiently inform us: These Men he
has

has dignify'd with *extraordinary Marks* and signal Character of *Honour*, and *separated* them from the rest of *Mankind*; that they might *represent his Sacred Presence* among us, and that we might have a *strong Confidence* and well-grounded Assurance of their *Divine Mission*, and of our own Happiness in being admitted through Baptism into the Number and Privileges of his Children, by their *Authoriz'd Ministration*.

For the Baptism wherewith they initiate us into Christ's Spiritual Kingdom, is not *Theirs*, but *H I S*, 'tis He that Baptizes us by their Ministry. His Father sent him to be the *One Mediator between God and Man*; as such, He sent His Apostles and their Successors, to be *His Representatives*, to perform Acts of Mediation between God and Man in his *Stead*, and by his Authority, that so they might be *HIS OWN ACTS*, and become *therefore* acceptable to His Father for our Spiritual Benefit and Advantage: For, says he to these same Apostles whom he authoriz'd to Baptize; *As my Father hath sent me, even so send I you: Lo, I AM with you alway*; thereby making them to personate himself, that he, tho' in Heaven, might visibly here on Earth, mediate for us himself by their Ministry, which is *H I M-SELF*, because they act by his Authority, being sent by him: without him no Ministrations in our behalf can be acceptable to his Father: For, says he, *no Man cometh to the Father*

Father BUT BY ME, Joh. xiv. 6. *And without me ye can do nothing*, Joh. xv. 5. Hence we find why the Scripture says that *Jesus made and Baptiz'd Disciples*, Joh. iii. 22: iv. 1. because *He did it* by those whom *he had sent* for that purpose: For, verse 2. *Jesus himself* [*i. e.* in his own Person] Baptized not, but his Disciples: He Baptized, but 'twas by them, vested with his Authority; and thereby it became his own Act; even so, that Baptism might always be justly interpreted to be done by him (who is the only proper Mediator, and whose Mediatorial Acts alone, are, as such, acceptable to his Father, in our behalf.) He vested his Apostles and their Successors, and such as are Ordain'd by them, with HIS OWN AUTHORITY to Baptize to the End of the World, that they might *personate* him in *this Act of Mediation*, and that consequently HE might continue to *make and Baptize Disciples* by their Ministry; which he cannot be said to do, by the Act of one whom he never sent: For which Reason, added to those others I have brought under this 4th Head, we may truly say, That the Divine Authority of him who Administers Baptism is an Essential Part of that Holy Institution. But this is confirm'd also,

Fifthly, By the constant Practice of those who *truly* are, and of others who *pretend* to be, the Lawful Ministers of Christ in his Church.

THE *Lawful Ministers* in all Ages have claim'd the Authority of Baptizing, even from the time of our Saviour's first giving the Commission to his Eleven Apostles, unto this Day; and for this *very Reason*, because they *Deriv'd* their Ministerial Power and Authority from Christ: But if the Divine Authority of the Administrator of Baptism were not an Essential Part of that Institution, their Claim would have been unjust when founded upon their *Divine Right*, and so every Man would have had as much Authority to Baptize as they: But forasmuch as they were never accus'd of Injustice for making this Claim, (except by such Wretches as the Author of *the Rights*, &c. who would confound all Order in the Christian Church;) and since all Sober Christians, who *know* their Duty, never laid Claim to this Authority; it necessarily follows, that the Lawful Minister's Claim is good, and consequently that the Divine Authority of him who Administers is an Essential Part of Baptism.

AS for those who *pretend* to be, but are not, the Lawful Ministers of Christ; 'tis well known, that they plead for the Authority of Baptizing upon this very score, that they *esteem* their Ministerial Commission to be of *Divine Right*; and therefore will never suffer their *Common People* to Administer Baptism: From whence it follows, that they also *in practice* confirm this Assertion of the Divine Authority of the Administrator of Baptism: otherwise

wife their claiming the Power of Baptizing, by Virtue of the *suppos'd Divine Right* of their Mission, would be a meer foolery, and indeed a Contradiction.

SO that, the Lawful Minister's claiming the Authority of Baptizing, because his Mission is *truly* of Divine Right; and the unlawful Minister's claiming the same Authority, because he *esteems* his Mission also to be of Divine Right, do both conspire by their Practice to Confirm this Truth, That the Divine Authority of the Administrator of Baptism is an Essential Part of that Holy Institution; and this is not a little Corroborated,

Sixthly and Lastly, From the Doctrine and Practice of the Church of *England*.

For in her 23d Article of Religion, she affirms, That "*it is not Lawful for any Man to take upon him the Office of Ministering the Sacraments, &c. before he be Lawfully call'd and sent to execute the same.*" Now what can this Article mean by [*it is not Lawful?*] Certainly nothing else but that *it is Sinful*, or Contrary to the Divine Law in the Holy Scripture, for she is not treating of Civil, but *Spiritual Things*. But against what Law in the Sacred Scriptures is this a Sin? Surely against *that Law* which treats of *these Sacraments*, and this Law is principally in the Institution of them; so that the plain meaning of this Article must be, that it is *contrary* to the very Institution of the *Sacraments* for *any Man* to take

upon him “ the Office of Administring them;
 “ before he be *Lawfully call'd and sent to exe-*
 “ *cute the same.*

A N D in her 26th Article she teaches,
 “ that the Administrators of the Sacraments
 “ do not Minister in their own Name, but in
 “ Christ's, and by his *Commission and Authority.*

A N D lest every One who has acquir'd
 (tho' not justly) the Reputation of being such
 a Lawful Minister, should fancy himself to
 have *Christ's Commission*, because the People
 made choice of him, and some others of
 higher Rank among them, took upon them
 to Ordain him, Separate from, and Indepen-
 dent of the Bishop;

In the Preface to her Form and Manner of
 Making, Ordaining, and Consecrating of Bi-
 shops, Priests, and Deacons, she tells us thus;
 “ It is evident unto all Men *diligently* reading
 “ *Holy Scripture*, and Ancient Authors, that
 “ *from the Apostles time* there have been these
 “ Orders of Ministers in Christ's Church,
 “ *Bishops, Priests and Deacons*; which Offices
 “ were evermore had in such Reverend Esti-
 “ mation, that *no Man* might presume to exe-
 “ cute *any* of them, except he — by Pub-
 “ lick Prayer, with Imposition of Hands, were
 “ approv'd, and admitted thereunto by *Law-*
 “ *ful Authority.* [And what she means by
 this *Lawful Authority*, is plain by the Words
 immediately following.] “ And therefore, &c.
 “ *No Man* shall be accounted, or taken to be
 “ a Law-

“ a Lawful Bishop, Priest or Deacon, in the
 “ Church of *England*, or suffer'd to execute
 “ any of the said Functions, except he be call'd,
 “ &c. thereunto, according to the Form here-
 “ after following, OR HATH HAD FOR-
 “ MERLY EPISCOPAL CONSECRATI-
 “ ON, OR ORDINATION; whereby she
 confines the lawful Authority, so evidently to
 Episcopacy; that a Man must be wilfully
 blind who dares to deny it.

ALL which put together, sufficiently prove
 that by the Doctrine of this Church, the Di-
 vine Authority of the Administrator of Chri-
 stian Sacraments, is an Essential Part of their
 Institution; and consequently, that the Di-
 vine Authority of the Administrator of Bap-
 tism (which is one of those Sacraments) must
 be also an Essential Part of that Holy In-
 stitution.

SO likewise by her Practice she confirms
 this Truth; for in her Office of Ordering of
 Priests, the Bishop says to the Priest: “ Re-
 “ ceive the Holy Ghost for the Office and
 “ Work of *a Priest* in the Church of God *now*
 “ committed unto thee by the Imposition of our
 “ Hands. Whose Sins thou dost forgive,
 “ they are forgiven; and whose Sins thou
 “ dost retain, they are retained. And be
 “ thou a faithful Dispenser of the Word of
 “ God, and of his Holy Sacraments, in the
 “ Name of the Father, and of the Son, and
 “ of the Holy Ghost, *Amen.* And delivering

to the Priest kneeling, the Bible into his Hand, the Bishop adds, "*Take thou AUTHORITY to preach the Word of God, and to Minister the Holy Sacraments.* By all which 'tis plain, that she reckons the Administration of the Sacraments to be *Essential* to the Office of the Priest, and that he must have *Commission* even from the Holy Trinity, by the Mediation of the Bishop, convey'd to him, to qualify and authorize him to administer the same. And in Conformity to this her Rule of Practice, when any Person, tho' formerly a *Teacher*, and one who has assum'd to himself before, the Power of *baptizing* and administering the *Lord's Supper*, notwithstanding his having continu'd even in the *tolerated* Practice of these Usurpations for many Years together, nay, tho' chosen thereto by the Consent of the *People*, who submitted to, and acknowledg'd all such his Ministrations to be *Valid and Good*, when such a Man, I say, forsakes his *Heresies* or *Schisms*, and returns, or desires to be united, to her Communion, and to be reckon'd in the Number, and to have License to act as one of her *lawful Ministers*, she will not allow him such a *License*, he must be receiv'd only to *Lay Communion*, if he was never before *divinely* authoriz'd by *Imposition of Episcopal Hands*, and now refuses to accept such *Catholic Ordination*: She thereby declares that he wants the *Divine Commission* to act in such Holy Ministrations, and that she will not acquiesce

esce with his former Usurpations; he must *disclaim* and *renounce* them now, if in her Communion he would be allow'd to Officiate in the Word and Sacraments, as the rest of her Ministers do. But why all this, if his Power and Authority had been *sufficient* before, for the Purposes of the Holy Sacraments? If his Commission was good then, 'tis so now, and 'tis needless to *Re-ordain* him; but if it was *Invalid*, she acts consistent with her self in refusing to admit him among her Ministers, TO WHOM ALONE she gives Authority for these great Purposes. And really it ought not to be dissembl'd, that if such a Man's Administrations of the Sacraments were before *agreeable* to, and not *Breaches* of their Institution, his Ministry before was also *valid*; and therefore 'twould be even *unjust* to require him to take up a *new Commission*, and from ANOTHER SORT of Authority than what he had receiv'd it from at first; because the Design of handing down Christ's Commission to Ministers, in all Ages, is, that there may be constantly such *Persons* to administer the Holy Sacraments, as he in the first Institution of those Sacraments did authorize and require: But forasmuch as the Church of *England* requires such Persons, as above-mentioned, to receive the *Divine Authority*, which she reckons they wanted before, to qualify them for the Administration of Sacraments, 'tis plain that this her Practice discourages us to hope, that

without the Divine Authority they are qualify'd for such Ministrations; and consequently confirms us in this, that the *Divine Commission* of the Administrator is an Essential Part of the Institution of a Sacrament. Nay, so very Cautious is she, not to allow the *contrary*, that she makes not so much as any Exception for Cases of *absolute Necessity*; no, not tho' an unbaptiz'd Person were giving up the Ghost, she has not declar'd that any one may baptize him but the *Minister of the Parish*, or in his Absence any other *lawful Minister* that can be procur'd; as in her Office for *private Baptism*, which is the only Office she has provided for Cases of Necessity: And what she means in the Rubrick thereof, by *lawful Minister*, is easily determin'd by her 26th Article of Religion, *viz.* "One who ministers in Christ's Name, and by his Commission and Authority."

But of this I have treated more largely in my Book of *Dissenters Baptisms* null and void by the *Articles, Canons, and Rubricks* of the Church of England: To which give me leave to add here, that in her Offices for *Publick Baptism*, she requires the PRIEST to address to God in behalf of the baptized thus. "Grant that whosoever is here (as in the Office for Infants); Or, "That they being here (as in the Office for those of Riper Years) "DEDICATED to thee by OUR OFFICE AND MINISTRY, may also be endued with heavenly Virtues," &c. This Dedication of Persons to God

God by Baptism, is plainly asserted here by the Church, to be, by the *Office*, of those who (in her 26th Article she says) “*Minister in Christ’s Name, and by his Commission and Authority*”; plainly Connecting the Divine Authority of the Administrator of Baptism, with the Baptism it self, and so closely too, that she no where in any of her Publick Acts, gives us the least encouragement to think that *this Dedication* can be by any other; and therefore, what God and his Church have *so joyn’d together*, let no Man put asunder.

A N D now to sum up all that has been said under these Six Heads.

F O R A S M U C H as God under the *Mosaic Dispensation*, which was but the *fore-runner* of the *Christian*, made the *Divine Authority* of the Administrator an Essential Part of his then Positive Institutions, insomuch as not to accept of the Performance of the *latter* without the *former*: Forasmuch, as Christ himself, notwithstanding his own *Personal Excellencies* and *Perfections*, and the pressing *Necessities* of the whole World, which stood in need of his Ministrations, would not leave his *private Station* to take upon him so great an Office till duly Authoriz’d by the *Divine External Commission*: Forasmuch, as in the Words of the Institution of Baptism, our Lord Commission’d *no other* than his Eleven Apostles and their Successors and Substitutes to Baptize to the End of the World: Forasmuch as their

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Commission (as all others are) is *Exclusive* of all, but those to whom 'twas given; and the very Form of Administration of Baptism, *in the Name*, or by *the Authority* of the Trinity requires, and necessarily supposes and implies the *Divine Authority* of him who Administers: Forasmuch, as the Words of Institution are an exprefs Command to the Apostles and their Successors and Substitutes, to Baptize all capable Persons who have not been Baptized by them. Forasmuch, as the Benefits of Baptism are so great and SUPERNATURAL, that none can give or *convey* them by Baptism, but such as God has appointed; forasmuch, as Christ himself Baptizes us by the Ministry of those whom he has sent for that purpose; and we cannot be said to be Baptized by him, when 'tis done by one whom he never sent: Forasmuch, as all who call themselves the Divinely Authoriz'd Ministers of Christ, have in all Ages claim'd the Power of Baptizing upon the Account of their *Divine Commission*: And Lastly; Forasmuch, as the Church of England by her *Doctrine* and *Practice*, gives sufficient ground to believe, that none can Administer Sacraments but those who are *Divinely Authoriz'd* for that purpose, and that to pretend to do so, is contrary even to the very Institution of the Christian Sacraments. Seeing all these Premises are true, and not to be deny'd, without running into unavoidable Inconsistencies and Contradictions, it must
necessa-

necessarily be granted, that the *Divine Authority* of the Administrator of Baptism is an *Essential Part* of that Holy Institution, to be observ'd as *often* and *as long* as Baptism shall be necessary to be Administer'd, *even* to the End of the World.

PROPOSITION II.

THAT every Essential Part of Christian Baptism; (*viz.* The *Divine Authority* of the Administrator, *The Water*, and *the Form of Administration* in the Name of the Trinity) is of equal Obligation and Necessity to us.

DEMON. This will follow from the first Proposition of the Introduction; which I shall apply to this Divine Positive Institution; For the very Nature of this Institution is such, that it had no *Intrinsic Excellency*, or Moral Virtue, either in the *Person Baptizing*, or in *the Water*, or in the *Form of Words* wherewith Baptism is given, to bind or oblige us to observe the same, till the Divine Command laid that Necessity upon us, as indeed we find it did; so that now we are oblig'd to observe this Institution, purely *and only* by Virtue of this *Divine Command*; which, forasmuch as it extends it self to *every one* of the said *Essential Parts* thereof (as has been prov'd in the preceding Proposition, wherein 'twas Demonstrated, *That the Divine Authority of the Administrator*

ministration of Baptism is an Essential Part thereof as well as the Water and the Form) will make them all of equal Authority, and consequently of equal Necessity and Obligation to us; because, the Divine Authority of the Administrator, the Water, and the Form of Administration, are every one of them distinctly of the same Nature (i. e. but meer Positive Institutes) as the whole Institution it self. And again, being all Essential Parts [or such as are constantly to be observ'd as long as the Ordinance of Baptism shall be obliging] 'tis evident, that for the same Reason as one part may be omitted, another may be so likewise, and consequently, that every one of them is upon all Accounts whatsoever, of equal Obligation and Necessity to us.

Q. E. D.

COROLLARY.

HENCE it follows, that as no Humane Authority can *Dispense* with the whole Institution of Baptism, where 'tis binding and obliging (*Axiom 3.*) so neither can they Dispense with the Omission of either Water, or the Form of Administration, in the Name of the Trinity, or the *Divine Mission* of him who Administers. Nor can any such Authority determine, that one of these Essential Parts of the Administration of Baptism, is more excellent than another, because they have every one distinctly, the same Authority Commanding,
from

from which *alone* they receive their whole Force and Efficacy, and are *only* by Virtue of *that one Authority*, made equally necessary and binding to us.

PROPOSITION III.

WHOSOEVER affirms Baptism to be *wholly Null and Invalid*, by reason of the *Omission* either of *Water*, or of the *Form* of Administring in the Name of the Trinity, ought also for the *same Reason* to acknowledge, that Baptism is *as much Null and Invalid* when it wants *only the Divine Authority or Commission* of the Administrator.

DEMON. This will follow from the Second Proposition of the Introduction.

FOR the *only Reason* why the *Omission* of either *Water*, or the *Form*, makes such a Baptism Void, must be, because such Omission is *Unlawful*, or *Contrary* to the Institution of Baptism (*Axiom 4.*) So that he must affirm such Baptism Null, because 'tis Administer'd either with such Matter or Form as the Institution has not appointed; or, because 'tis not Administer'd with such Matter or Form as the Institution requires. Now, forasmuch as Christ, who appointed the *Water* and the *Form*, appointed also the Person who should Administer both the one and the other: And since the Divine Authority of this Administrator is an Essential Part, and as much obliging
and

and necessary as Water and the Form, those Two other Essential Parts of the Institution, (*by the 1st and 2d Propositions;*) it must necessarily follow, that the want of Divine Authority in him who Administers, is *equally* a Breach of, or *contrary* to, the said Institution; and therefore, if the *want* of Water, or the Form, makes any Baptism to be *wholly Null and Void*, because contrary to the Institution; the want also of *only* the Divine Commission in the Administrator, must for the *same Reason* make that Baptism so Minister'd to be *wholly Invalid, and of no Effect*, being *equally* contrary to the same Institution. And consequently, whosoever affirms Baptism to be *wholly Null and Invalid*, by reason of the *Omission* either of Water or the Form, ought also for the *same Reason* to acknowledge, that Baptism is *as much Null and Invalid* when it wants *only* the Divine Authority or Commission of the Administrator. Q. E. D.

C O R O L L A R Y.

FROM this Proposition it undoubtedly follows, that the Invalidity of such Baptisms as are administer'd by Unauthoriz'd Persons, cannot be *partial*, but *entire*: For, if Baptism be wholly void for want of *Water*, or the *Form* of Administring in the Name of the Trinity, as the whole Church of Christ have constantly and with great Reason affirm'd; it must

must be also (by this last Proposition) as *entirely* (and consequently *not partially*) Invalid, for want of *only* the Divine Mission of the Administrator ; and all this, by reason of the *Equal Authority and Necessity* of every one of these Essential Parts.

I mention this, [that there cannot be any *Partial Invalidity*, but it must be *whole and entire*] because I have heard from some, that the want of the Divine Mission of the Administrator of Baptism, makes such a Baptism *but partially Invalid* ; and that, provided the Person is Baptized by such a one with Water, and Pronouncing of [*In the Name of the Father, and of the Son, and of the Holy Ghost,*] Imposition of the Bishop's Hand is sufficient to supply the other Defect, and consequently to make such Baptism as Valid, as it would have been if administer'd by one *divinely authoriz'd*, that is, *wholly and entirely Valid*. But that this cannot be, is evident by the above-mention'd Corollary ; wherein 'tis plainly demonstrated, that if in this Case there be any Invalidity at all, it cannot be *Partial* but *Entire*. And as for the Virtue of such Imposition of Hands, 'tis utterly contrary to *Axiom* the 5th, which is a **FIRST PRINCIPLE** ; *viz.* *That no Power or Authority on Earth, can by any After-Act* (*not appointed by God for that purpose*) *make that which before was Invalid, to become as Valid, as Conforming to the Divine Institution it self would have made it.* So that, if by Im-
position

position of Hands, they would make such Imperfect or Invalid Baptisms, to be as Valid as the Perfect ones perform'd according to the Institution; it lies upon them to demonstrate, that such Imposition of Hands was appointed by *God himself*, either in some Law, or by the Practice of the Holy Apostles, for such a Purpose: But this I despair of ever seeing them do; because the *Sacred Oracles* gives us not the least Encouragement, either in plain Words, or by good Inferences, (to be drawn from such as are not so plain) to believe that this *Rite* of the Imposition of Hands, with respect to Baptiz'd Persons, was ever Ordain'd, but to be perform'd on those *only*, who were before *truly and validly Baptiz'd*. There is not one Example of the Apostles using this Ceremony to make up *such Defects* of Baptism, nor any thing like it: And if in After-Ages *some* us'd this Ordinance for that Purpose, (as 'tis asserted, tho' upon what good Evidence I know not, that they did) they seem thereby to have dispens'd with a Divine Positive Institution, at the same time that it was *binding and obliging*; which was taking to themselves an Authority that did not at all belong to them (by *Axiom 3.*); I say, They dispens'd with a Divine Positive Institution, when 'twas binding and obliging; because they allow'd of the *Omission* of the *Divine Authority* of the Administrator of Baptism, which might have been had (and was *therefore*

therefore binding and obliging,) at the same time as they gave Imposition of Hands to such invalidly Baptized Persons, who might instead thereof, have been then Baptiz'd by themselves or their Substitutes, who were vested with the Divine Authority for that Purpose.

A S for the Church of England, she gives us not the least Intimation of any Efficacy in the Imposition of the Bishop's Hand, to give Validity to such Baptisms as are suppos'd to be partly Invalid before: For, her Office of Confirmation is made *only* for Persons *validly* Baptized; and if they are not so, the Use of that Office upon their Account, will be a perfect Contradiction: Because the Prayer of the Bishop, before he blesses by Imposition of his Hands, asserts, "*That God has Regenerated the Person by Water and the Holy Ghost;*" "*and has given unto him Forgiveness of all*" "*his Sins*"; which takes in the whole Benefit of Valid Baptism, and therefore cannot be said, with any Sense, over a Person whose Baptism is suppos'd to be but *partly Valid*, and consequently, to convey but Part of the Benefits of True Baptism. So little has she provided for any Method of giving Validity to partly Invalid Baptisms.

WE have some among us, who say, "*That*" "*the Ancient Churches, when they found*" "*that Persons had been baptiz'd in or with*" "*Water, in the Name of the Father, and of*" "*the*"

“ the Son, and of the Holy Ghost, tho’ by Lay-
 “ Persons, or Hereticks, or Schismaticks; they
 “ refus’d to give such Persons Catholick Bap-
 “ tism, at the Hands of those who were du-
 “ ly authoriz’d by the *Divine Commission*: Be-
 “ cause they reckon’d any Baptism with Water
 “ in the Name of the Trinity, by *whomsoever*
 “ administer’d, to be that *One Baptism*
 “ which ought not to be repeated; — But
 “ yet, at the *same time*, they esteem’d such
 “ a Baptism in some Measure *Invalid*, till it
 “ was perfected, or rather mended, by Imposi-
 “ tion of the Bishop’s Hands. And for this
 they bring the Council of *Eliberis*, *Anno* 305.
 Can. 38. (See *Prelim. Disc.* pag. 11.) “ And
 “ because that Council requir’d the Lay-Bap-
 “ tiz’d Person to be presented to the Bishop,
 “ to be PERFECTED by Imposition of
 “ Hands; thence they conclude, that there
 “ was a *Partial Invalidity* in the Baptism be-
 “ fore; but that it was made *wholly Valid* by
 “ Imposition of Hands. —

But this is only *Gratis Dictum*: For the Pri-
 mitive Church when she refus’d to give a Se-
 cond *Washing*, refused it upon this Account,
 That she esteem’d the Baptism before to be
 the *One Valid Baptism*; and the Imposition of
 Hands enjoyn’d by Her, was *no other* than that
 which was used, either at the Confirmation of
 all other *validly Baptized Persons*, or else at the
 restoring of Returning Penitents, and to the
 same Ends and Purposes; not with any De-
 sign

sign to give an *Essential and Total Validity* to that Act of Baptism which had an *Essential Invalidity* before: And this is what is meant by **PERFECTED** in the Council of *Eliberis*, viz. That the Baptiz'd Person should be *Confirm'd* by the Bishop, as all other Baptiz'd Christians us'd to be; because, all Valid Baptisms were reckon'd by the Church, to be *consummated* and finish'd by *Confirmation*, or Imposition of the Bishop's Hands, which in those Days was immediately perform'd after Baptism, or as soon after as possibly could be.

For these Gentlemen to say, that the Ancients reckon'd *any Baptism* with Water in the Name of the Trinity, by *whomsoever* administer'd, to be *that One Baptism which ought not to be repeated*, is a great Mistake; for the *Cyprianists* and the *Eastern Churches* affirm'd and practis'd otherwise; and particularly in the Baptism of the *Montanists*, who, tho' they were Wash'd in or with Water, in the Name of the Trinity, were not admitted into the Church without a Second Baptism——. And *St. Basil*, *St. Chrysostome*, and the *Catholicks* after the *Nicene Council*, condemn the Baptism of Laymen as Null and Void, tho' they were done with Water in the Name of the Trinity; and so do the *Apostolic Canons*, the Baptism of Hereticks, as is plain by the Instances in my *Preliminary Discourse*——. But to tell us, that the Primitives call'd such Heretical and Schismatical Baptisms as were not repeated, and

such Lay-Baptisms as they had by Canon allow'd, *partly Invalid*; and that they made them *totally Valid* by Imposition of the Bishop's Hands, is to impose upon us very great Inconsistencies. For, if (as we all agree) there be *but one Baptism*, it must certainly be that which has *no Invalidity*, being Administer'd exactly according to the Essentials of the Institution; and therefore those *other Baptisms* which are not so Administer'd, and are therefore confessedly *imperfect* and *partly Invalid*, must be of *another kind* distinct from that *One True Baptism*, and this will introduce *Two Sorts* of Baptisms in the Christian Church; which is utterly contrary to their own Assertion, as well as that of the Holy Scripture, which acknowledges no more than *One Baptism for the Remission of Sins*; and consequently these imperfect Baptisms are no Baptisms at all, and so are entirely void, and of no effect. And indeed, to allow the Contrary, is in effect to destroy the *whole Ministry* of the *Christian Priesthood*; and to open a Door of *Licentiousness* to all Intrudors into that Sacred Office, and thereby put every Man upon a Level, in so much that at last all may set up for themselves, and refuse to give any regard or attention, any deference or respect to our blessed Lord and Master, in the Person of his Authoriz'd Ambassadors and Ministers; for where will the Confusion end, if every Man may be suppos'd capable of giving *Valid Baptism*? Will they

they not argue ; What need we attend upon others for these Ministrations, when we have as much *Valid Power* therein as themselves ? If our Baptisms are Valid, so may our Administrations of the Lord's Supper, and much more our Preaching to, and Teaching such People, as we can gather to our selves. If Validity may be allow'd *to all these*, by whomsoever Administer'd, then farewell all Rule and Order in the Church ; and Christ's setting some therein ; First, *Apostles* ; Secondly, *Prophets*, &c. for the perfecting of the Saints, for the Work of the Ministry ; and his promising to be with them to the End of the World, was to no purpose. And it will not serve, to say, that such Men will be guilty of Sin in those Usurpations, except we say also, that *their Authoritative Acts of Ministering* in what they call the Holy Sacraments are Sins too, and consequently, contrary to the Institution of the Real Sacraments, and therefore of *no effect* to convey the *Supernatural Graces* and Benefits annex'd to them : For, if ever Men can be once perswaded, that *any unauthoriz'd Person* can by means of the mere *Opus Operatum*, of what they call Sacraments, convey those unspeakable Advantages which are annex'd to Real Sacraments, it will be in vain FOR YOU TRUE MINISTERS to tell them of the *Sin* of Usurping the Sacred Office, when you in effect assure them, that every Christian can *Validly* Exercise it ; and as fruit-

less will it be, to preach to them the Danger of *Schism*, or causeless Separation from the Church, when you, by allowing the *Validity* of their *Uncommissioned Teachers* Ministrations of suppos'd Sacraments, give them an Argument to confound all that you shall say for their Conviction, by your affirming that their pretended Sacraments are *as true*, and *effectual* as your authoriz'd Administrations; and that, (since they thereby receive as much Spiritual Benefit as others do by yours, *because God as much concurs with such their Sacraments, as with those Minister'd by you*) your charging them with *Schism* in adhering to *Ministers* who have no *Divine Mission* is ridiculous and nonsensical; because, they have *ALL as Valid a Commission* as your own, which you your selves must needs grant, by allowing the *Validity* of their suppos'd Sacraments. Nay further, if it be allow'd that such *their Sacraments* are Valid, then, *any Excommunicated Person* (tho' never Authoriz'd by a *Divine Commission*) if he can but gather a *Congregation* to himself, may set up for a *Valid Minister*, and even they who *know this*, may receive *Valid Sacraments* at his Hands, *if the want of a Divine Mission in the Administrator does not Invalidate the Sacraments*: Which is a Consequence so horrid, and attended with such *infinite Confusions*, that it should make sober Christians even tremble to think of it: And this brings me to my last Proposition, *viz.*

P R O.

PROPOSITION IV.

T H A T he who knows himself to have been *invalidly Baptiz'd*, by one who never had the **DIVINE COMMISSION**, can have *no just Grounds* to expect the *Supernatural Graces* and Benefits annex'd to the *One True Christian Baptism*, till he has done *his utmost* for the Obtaining of them, by endeavouring to procure *That One Baptism* from the Hands of a *divinely Authorized Minister*.

D E M O N For, however God may dispense with the **W A N T** of this Sacrament, (*Axiom 2.*) to those who know nothing of it; such as Infants, or others who think they have receiv'd it, tho' they have not, and would receive it, if they could be perswaded that they had not; Or lastly, those who know that they never receiv'd it, and are heartily desirous of it, but cannot possibly attain it; yet, as *he who knows to do good, and does it not, to him it is Sin* (*Axiom 6.*). So he who **K N O W S** that he ought to be Baptiz'd by a Minister vested with the **DIVINE AUTHORITY** for that Purpose, and **NEGLECTS** to be so Baptiz'd, incurs the Guilt of Sin; and consequently, while he *continues* in that Guilt, can (*by Axiom 6.*) expect none of the *Supernatural* Benefits annex'd to the due Performance of his *Neglected Duty*, of Receiving

ceiving such *Valid Baptism*. This is so clear and evident that there is no need to enlarge upon it: Only I would further add, That if he knows himself to be invalidly Baptiz'd by one who never had the Divine Commission, and who notwithstanding presum'd to Baptize him, *in Opposition to, and Rebellion against*, those who were truly Authoriz'd for that purpose; his acquiescing with such a Baptism, will be an Addition to his Sin; because he thereby makes himself a PARTNER in the other's REBELLION, and strengthens him and his Adherents in their Wickedness of *Opposing Christ's Lawful Ministers*; concerning whom our Blessed Lord has positively affirm'd, That *he who despises them, despises him; and he that despises him, despises him that sent him*. And what greater Contempt can be offer'd to them, than to take part with such as *oppose* them in all the Ministrations of that Sacred Office, to which our Saviour has appointed them? This should make us exceeding careful, not to *concur* with such Men in their *Usurpation*; especially considering, that by this our Concurrence, we involve our selves in the Guilt of *Rebellion*, even against God himself; The Consequence of which must needs fall *infinitely* short of any the least Advantage, and, on the contrary, bring upon us the severest of his Wrath, instead of those *Supernatural Graces* and Benefits which he has promis'd to those who duly obey his Holy Institutes.

A S for those who do not, but yet *may know*, whether the Baptism they have receiv'd be according to Christ's Institution, or no, and consequently, *Valid* or *not Valid*; it highly concerns them to make use of those Faculties wherewith God has blessed them, that they may not be deceiv'd in *so great an Affair* as this is. For, *wilful Ignorance*, and *Carelessness* in Spiritual Things, will never excuse them at the Day of Judgment. Nor will it then serve their Turns to plead, that they follow'd the Instructions and Examples of their Teachers; for our Lord, who is Truth it self, has faithfully assur'd us, that *if the Blind lead the Blind, both shall fall into the Ditch*: And the *Unprofitable* Servant, who improv'd not his Lord's Talent, but hid it in a Napkin, was for his *Sloth* and *Idleness* branded with the dreadful Name of *Wicked*, and cast into outer Darkness, to teach us *Diligence* in the most Important Things of another Life. And what can be of greater Importance to us, than to know, whether we are truly *initiated* into the Christian Church, and thereby entitled to all *those infinite Benefits and Privileges*, those inestimable Graces and Blessings which every Member of the Church has a *Right and Title* to? Certainly, it highly concerns us to know the Truth of *our Claim* to such vast Benefits, since our Saviour has told us, That *except a Man be born of Water, &c.* he cannot enter into the Kingdom of God; he cannot be a

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Member of that Kingdom here in the *Church Militant*; the only known Ark of Salvation from the Wrath to come; nor in Heaven hereafter, in the *Church Triumphant*; if thro' his Carelessness and Negligence he has not been really *initiated* or *enter'd* thereinto, by that *One Baptism* which Christ has instituted, and Commission'd his Apostles, and them only, with their Successors and their Substitutes, to Administer for that Purpose to the End of the World.

A N D now, having gone thro' all that I design'd to say about *Invalid Baptism*, I shall conclude with my Answers to some few Objections, that may probably be started against this *Essay*.

O B J E C T I O N S.

Obj. I. **S**OME may Object, That tho' Christ bid his *Eleven Apostles* disciple the Nations, *Baptizing them*, &c. yet he did not therefore confine Baptism to their and their Successors Ministration, so as that none can Administer *True Baptism* but they, and such only as they shall authorize: For if he had, he would in express Words have told us, that no others should have Authority to Baptize but they.

Answer. 'Tis universally granted, that our Lord confin'd the Matter of Baptism to *Water*, and the Form to *In the Name of the Trinity*, merely

merely by his saying these Words, *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* So that no other Matter or Form can be introduc'd for the Administration of *Valid Baptism*, tho' Christ has not in *express Words* forbidden us to introduce them. Even so, tho' he has no where said in *express Words*, *That none but his Apostles, and their Successors, and such as they should appoint, might have this Authority*; yet I affirm, that he has confin'd true Christian Baptism *to their Ministration only*; because, he has done as much as if he had said so in *express and positive Words*; for, he gave *that Commission PARTICULARLY to them, and to no others*, and promis'd constantly to concur with, and support them in the Exercise thereof, *to the End of the World*; and he has made no such Promise to Lay Baptizers; and this is as full and express, as his appointing no other Matter than [*Water,*] and no other Form than [*In the Name of the Trinity,*] as is very evident to all, who give themselves leave to think justly, and adequately on the Words of *Institution*. Besides, this Commission is of such great Moment, that the Apostles themselves could never have lawfully undertaken to Minister in it, if Christ himself had not particularly authoriz'd them so to do, because, Baptism is, by Virtue only of Christ's Institution, made a Means of conveying SUPERNATURAL BENEFITS, which they had no NATURAL RIGHT to confer on
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any Man by *means thereof*; and they could acquire no SUPERNATURAL ONE to do so, till Christ gave them that *Power* by a *particular Designation*; as we find he did, in the very Words of Institution; and therefore, since the Apostles themselves could never have presum'd to act in this great Ministration, without a *Particular Divine Commission*; it being impossible for even them to administer Baptism valid, for *supernatural Ends and Purposes*, without it; it must needs follow, that no others can do so, but by *Virtue of this, or some other new Commission*; and if they have no *new one*, they must do it by *Virtue of the Old*; and consequently he who administers Baptism, valid for *Supernatural Purposes* (AND 'TIS NOT CHRISTIAN BAPTISM IF IT BE NOT THUS VALID) must necessarily be vested with the *Divine Commission*, given at first to the Eleven Apostles, and by their Successors convey'd down to him: And if so, then all others are excluded from any *Valid Ministration* hereof, because they are *Destitute* of this *Divine Commission*, which *was never once given to them* for such a purpose.

Obj. II. Others may probably object, That at this Rate I confine *the Efficacy* of the Sacraments, and particularly of Baptism, *wholly* to the *Divine Authority* of the Administrator; and so, if the Person who Ministers, has not been *Commission'd* by Christ, he administers no *real Sacraments* at all.

Ans.

Ans. When the outward Elements of the Christian Sacraments are *rightly* administer'd according to all the *Essential Parts* of their *Institution*, then, *and then only*, they become *efficacious* to the worthy Receiver of them; and this their Efficacy proceeds *only* from God's Concurrence with his Promise, made to such due Administration of them: So that, in Christian Baptism, the Efficacy depends *no more* upon the Divine Commission of him who Administers, than upon the *Water*, and the *Form* of Administration; but upon God's performing his Promise, to bestow the *Supernatural Graces* thereof, by the *Mediation* of his *own Minister's* applying the *Water* in the *Name* of the *Trinity*: And therefore, as the Church has constantly affirm'd, that God does not give Efficacy to *Water* administer'd *even by his own Minister*, without the use of these Words [*In the Name of the Father, and of the Son, and of the Holy Ghost*] because an *Essential Part* of the Institution is omitted; So, we have *no Reason* from Divine Revelation (which is our *ONLY GUIDE* in this Case) to believe, that he will give Efficacy to *Water* administer'd with the pronouncing of the said *Form* of Words, when 'tis done by *one who has not the Divine Commission* for so doing, because, *this* is also an Omission of *another equally Essential Part* of the same Institution, as I humbly hope I have sufficiently prov'd.

A S to the latter Part of this Objection, viz. That if the Person who Ministers has not been Commission'd by Christ, he administers *no real Sacraments* at all; I readily acknowledge that my Discourse does imply so much; and that the contrary ought *upon no Account whatsoever* to be affirm'd or believ'd; because, the outward Elements are not *Sacraments* by themselves, nor made any ways Efficacious for *Supernatural Purposes*, till administer'd as God has appointed in their Institution; and when they are *so administer'd*, then they become *Sacraments*, and are thereby made *Means* of conveying, and also *Pledges* to assure us of the *Supernatural Graces* which God has annex'd to such their Administration. Now, who does not see at first Sight, that *none* can make any thing to be the *Means* of conveying *Supernatural Benefits and Advantages*, who have not the Power and Authority of a *Supernatural Commission*? That, no Person can make that, which before had no such excellent Quality, to become a *Pledge* or an *Earnest* of Assurance, that God will grant us such inestimable Graces and Privileges (as Nature could never have entitul'd us to) except he be first *sent*, and thereby *authoriz'd* for that Purpose, by him who is to acknowledge the *Pledge* as his own, and for the sake thereof, is to perform all that was promis'd, and imply'd by the giving and receiving of it?

As for Instance,

I N Christian Baptism, *Water*, the outward Element, is no Christian Sacrament till apply'd as the Institution of Baptism requires, and then, *and then only*, 'tis a Means of conveying, and a Pledge to assure us of, the *Mystical Washing away of Sin*; and how shall we rest satisfy'd and assur'd, that it is such a Means and Pledge, if it is not apply'd and given to us by G O D HIMSELF in the Person of his Representative, Commission'd by him to give us this Assurance? 'tis certain, that if *Water* be apply'd never so seriously, it cannot be the *Christian Sacrament* of Baptism, if it wants the true Form, [*In the Name of the Trinity*,] appointed in the Institution; this every one will acknowledge; and why then should any plead for its being a Sacrament, when the very Truth of the Form it self is destroy'd, by the Administration of a Non-Commission'd Person, who cannot *really and truly, and without a Lye*, say, I Baptize thee in the Name [*or by the Authority and Commission*] of the Father, and of the Son, and of the Holy Ghost; this his Usurpation is as contrary to the Institution, as a truly Commission'd Person's leaving out the *Form* wou'd be; as I think I have prov'd; and therefore, if the one hinders the *Water* from being a True Christian Sacrament, the other must do so too, because the Person Commission'd to Administer is as much appointed, as
the

the Matter and Form of Administration: And this Person is AS MUCH the Representative of God the giver, as the matter is the Representation of the Graces given; insomuch, that we have at least as much reason to omit the Symbolical Element, as we have to leave out the Divine Authority or Commission, which represents no less than God himself; and therefore those Administrations of the former, which are destitute of the latter, are no Christian Sacraments or (which is the same) Means and Pledges of Supernatural Graces.

Obj. III. But if this be so, (others will say) you have brought us to a fine Pass, For'tis well known, that this Divine Authority is very much controverted, and where to fix it, is not yet determin'd: So that, while we are in this Suspense, we must be always doubting concerning the Validity of our Baptism; and thereby you put this Divine Institution upon a very Precarious and Uncertain Foundation.

Ans. That the Divine Right of who shall Minister in things pertaining to God, has been, and still is very much Disputed by some Ignorant and Foolish Men, and also by others of corrupt Principles and wicked Designs, we find to be too true, by woful Experience; but what then, do's that argue that it is not to be determin'd who has this Divine Right? certainly no; for, tho' through Heresy and Schism the Minds of many Men are so dreadfully blinded

blinded that they do not discover this great Truth ; yet, God be prais'd, they who continue in the Communion of the *Truly Catholick and Apostolick Church*, and are *Diligent and Inquisitive* to know God's Will, and to live according to that knowledge, need never be put to so great a plunge, as to be in doubt and suspense concerning this Dispute, or the Validity of their Baptism, which they have receiv'd from the Lawfully Ordain'd Ministers of Christ ; because, such Ministers must be *visible and known*, as long as there is or shall be, any truly *Organiz'd Church* of Christ in the World ; and that there shall be *always* such a Church is plain by our Saviour's Promise, That *the Gates of Hades shall not prevail against it* ; and as for the Valid Ministers thereof, that they shall also continue, is as certain, by his promising thus to his Apostles, *Lo I am with you alway, even unto the End of the World* ; and this is further confirm'd by the Apostle St. Paul's assuring us, that when Christ Ascended up on High, he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, for the PERFECTING of the Saints, &c. — 'till we all come into the UNITY of the Faith, &c. — unto a PERFECT MAN. Now 'tis certain, that this Perfection and entire Unity will not be compleated till the End of the World, and therefore these Valid Officers appointed to bring about such excellent Purposes, must continue

so long and be visible among us : And that the Continuance of such Valid Ministers who have Commission for the effecting of these Noble ends in the Church, is to be so plain and perspicuous, as that it shall be easie to discover and distinguish them from Non-Commission'd new Upstarts, is evident by another Design, for which our Lord appointed them, viz. That we henceforth should be no more Children toss'd to and fro, and carried about with every Wind of Doctrine by the slight of Men, and cunning Craftiness whereby they lie in wait to deceive, (Eph. 4. 14.) For how can Valid Ministers of Christ defend us against every Wind of Doctrine, and the Cunning Craftiness of Deceivers, if they are not to be visible and known to us? So that as sure as God is true, so sure we are, that his Validly Commission'd Ministers, i. e. Apostles and Prophets, &c. shall continue, and be known in the Church to the Consummation of all things ; and therefore we shall never want such as have Capacity to Administer his Holy Sacraments, and consequently need never be in Suspense about the Validity of our Baptism Administer'd by their Hands ; so that my affirming Baptism to be Invalid for want of such Divine Authority or Commission in the Administrator, do's not put this Divine Institution upon an uncertain, but a sure and lasting Foundation.

BUT here I expect that it will be ask'd, In whom do I suppose this Divine Authority to be

be fix'd? I answer, that I do *not only suppose*, but firmly and undoubtedly *Believe*, after a strict and impartial Enquiry which I have deliberately made into this Matter; that 'twas settled by Christ himself at first, and *continually* convey'd down to this Day, in EPISCOPACY ONLY; and of this I am *as certain*, as that our first Day of the Week was appointed by Christ and his Apostles, to be the *Christian Sabbath*: Nay, tho' I am very well satisfy'd that this our Christian Sabbath is of Divine Appointment; yet I can safely affirm, that the Arguments by which it is to be prov'd, are not so *numerous* as those for the Divine Right of Episcopacy; as may easily be demonstrated whensoever it shall be put to the Trial. As for those who are of another Opinion, I wish they had either more Knowledge, or more Humility; it is none of my Business here, to endeavour their Conviction: But if they would use their utmost Diligence to do the Will of God in all other Instances of their Duty, and seek to him for that Wisdom which is from above, enquiring without Prejudice, by attentively reading the Sacred Oracles; and comparing therewith what has been said by many excellent Authors upon this Subject; I hope they would then *know of this Doctrine whether it be of God*; which that they may, I heartily recommend these few Modern Books to their serious Perusal, *viz.*

A Modest Proof of the Order and Government settled by Christ and his Apostles in the Church. Printed for John Wyat, at the Rose in St. Paul's Church-Yard, 1705.

A Discourse shewing who they are that are now qualify'd to Administer Baptism and the Lord's Supper. Printed for C. Brome, at the Gun at the West-End of St. Paul's, 1698.

Dr. Potter of Church Government. Printed for Tim. Child, at the White-Hart in St. Paul's Church-Yard, 1707,

Dr. Hickes's Two Treatises, one of the Christian Priesthood, the other of the Dignity of the Episcopal Order. Printed for Richard Sare, at Grays-Inn-Gate in Holborn, 1707.

And a little Book call'd, The Plain Man's Guide to the True Church. Printed for R. Clavel, at the Peacock in St. Paul's Church-Yard, 1708.

IV. But some it's likely will charge me with Uncharitableness, in denying the Validity of the Baptisms of Foreign Churches, where there is no Episcopal Ordination; and of many Good and Pious Men who are without such Ordination among our selves.

Ans. The

Ans. The Main Drift of my Essay is against the Validity of that Baptism which Men know themselves to have received from Persons who were never Divinely Commissioned, and yet presume to usurp this Authority in *Opposition* to the Divine Right of Episcopacy; which being duly consider'd, frees me from Answering to this Charge, with respect to such Foreigners, some of which have told you that they do not Act in *Opposition* to Episcopacy; and have pleaded, that they lie under a Necessity not to have Bishops among them; but that they *highly* value and reverence that Order in our *English* Church. Whether this Plea of Necessity be good; or whether it affects them *so far*, as to hinder their Receiving Episcopal Ordination from other Protestant Churches, tho' they cannot have Bishops residing among themselves, is not my Business (here) to enquire: But this I'm sure of, That there is not the least Reason, (nay, 'tis impious) to compliment away the Great Truths of God, to please any, tho' never so great a Party of Men.

T H E Divine Right of Episcopacy is plain from Scripture, and was never call'd in Question by any considerable Number of Men, till within these last Two Hundred Years; and must we now lay it aside, for fear of Opposing new upstart Notions and Opinions? God forbid! Must our holding fast the sound Doctrine of Christ and his Apostles, be call'd

uncharitable and unkind, because it does not suit with the Temper and Disposition of other People? Cannot we still keep our Charity for them, by Believing that God may dispense with the very want of the Christian Sacraments, and bestow even the Supernatural Graces of them, to those who labour either *under an Invincible Ignorance*, or else *an Impossibility of Receiving those Sacraments*, when they do all that lies in their Power to fulfil his Blessed Will? Certainly we may; for God can dispense with his own Institutes, and give the Spiritual Graces annex'd to them, to whom he pleases (by *Axiom 2.*)

BUT as for some among our selves, I fear their Case is very dangerous; because, Abundance of them seem to want so fair an Excuse, living under that Episcopal Government which they refuse to acknowledge and submit to: But God only knows their several Circumstances of Knowledge and Capacity, and the Strength of those Prejudices which some of them may have contracted by their Education. He is Infinite Goodness it self, and will never punish any for what they *never could help*. But as for the Slothful and Negligent, the Obstinate and Perverse, we have no Authority from Divine Revelation to hope any thing for their Advantage. But to sum up my whole Answer to this Objection, in the Words of an Excellent Modern Author.

“THOSE

“ THOSE who have been Baptiz’d by Per-
 “ sons not lawfully Ordain’d, and consequently
 “ they have receiv’d no Baptism, having receiv’d
 “ it from those who had no Commission to admi-
 “ nister it, but who were guilty of the highest
 “ Sacrilege in Usurping such a Sacred Commission,
 “ not lawfully deriv’d to them by a Successive
 “ Ordination from the Apostles: [as is the Case
 with us] But yet, thro’ a General Corrup-
 “ tion of the Times, such Baptisms are suffer’d
 “ to pass, whereby the Persons so baptiz’d swim-
 “ ming down the Stream, do think their Bap-
 “ tism to be Valid, and therefore seek not for
 “ a Re-baptization”, [I had rather say True
 Baptism] “ from those who are empower’d to
 “ Administer it. I say, where no such Re-bap-
 “ tization” [or rather True Baptism] “ is
 “ taught, and thereby the People know nothing of
 “ it; in such Case, their Ignorance is in a man-
 “ ner invincible, and their Sincerity and Devoti-
 “ on in Receiving no Sacraments, yet thinking
 “ them True Sacraments, may be accepted by God,
 “ and the Inward Grace conferr’d. But this
 Case does not reach those who do, or may
 know and act better; and is the whole of my
 Charity in this Matter, and, I think, a suffi-
 cient Answer to the Objection.

V. Another Objection in Defence of the
 Validity of Baptisms administer’d by such as
 have not the Divine Commission, is the Ex-
 ample of Zipporah, Moses’s Wife, who circum-

cis'd her Son, and thereby saved her Husband's Life; for God sought to kill *Moses*; and when she had circumcis'd her Son, he let him go; and therefore approv'd of her Act in so doing, tho' she had no Right to do so by the Institution.

Ans. Whosoever will but look into the first Institution of Circumcision, will find, That God did not set apart a Particular Order of Men for this Purpose; but only requir'd, *Gen. 17. 10. Every Man-Child among you shall be circumcis'd, &c. to the 15th Verse; Every Male must be circumcis'd*: But the Persons who should continually administer this Circumcision, are not nam'd in the Institution.

Nay, tho' it should be granted, that Circumcision was to be perform'd by the Master, as he was the Priest of his Family; yet it does not follow, that *Zipporah* did any thing more than what she had a Right to do; because her *Husband's Authority* was devolv'd upon her in his Sickness, when he was unable to do it himself: Especially, considering that this Sickness was inflicted upon him, because his Son had not been circumcis'd; and that he might therefore order his Wife to do it in his stead; and consequently, 'twas interpretatively done by himself, because by his Authority: As we find in the Issue, by God's sparing his Life when the Circumcision was perform'd; and by *Zipporah's* Words to *Moses*, when she had cut off the Fore-Skin of her Son,

Son, and cast it at *his Feet*, saying, *A bloody Husband thou art, because of the Circumcision*, *Exod. 5. 25, 26.* which plainly implies, that she did it for his Sake, and by his Order. But what does all this avail to those, who knowingly receive, or acquiesce in Baptism receiv'd, from such as have no *Divine Commission*; when they may be Baptiz'd by Christ's own Ministers, whom he has particularly appointed, *exclusive* of all others, to Baptize? This is Acting even contrary to the Example here objected; because, by all that can be seen in the Text, she acted by a *Divine Commission*, even by Virtue of an Immediate Revelation to *Moses*, her Husband, whom God doubtless acquainted with the Cause of his Displeasure, and the Means of appeasing his Anger by *this Circumcision* of his Son: Which was an *Extraordinary and Unusual Case*, and not at all parallel to the Unauthoriz'd Ministrations of those who act *in Opposition* to that *Divine Commission*, which has been successively handed down from Christ and his Apostles, in all Ages.

VI. Another Objection is a Maxim, which some would perswade us will hold good in Christian Baptism; and that is, *Fieri non debet; Factum valet: i. e. It is not lawful to be done; yet being done, 'tis Valid.*

Answ. Tho' this Maxim may hold good in Circumstantials of some Secular Cases, yet it does

does not therefore follow that it will so in all, or indeed in any of the *Essentials* of Worldly Matters, For Example: 'Tis not Lawful for me to make a Man Free of the City of *London*; and tho' I should be never so serious and formal in pretending, or should really suppose my self to have sufficient Authority to give such a Freedom; yet 'tis certain, that such a Freedom given by me would never be Valid: The Man must receive a Legal Freedom, notwithstanding the Counterfeit one he had of me. The like may be justly affirm'd of the Naturalization of Foreigners, and many other great Concerns of this World: And if this Maxim will not hold good in these, and Abundance of other Worldly Things, how much less in those of an infinitely higher Nature, in the Divine Positive Institutions which God has made to be the Means and Pledges of *Supernatural Benefits*, to be conferr'd on us by the Ministration of *his own particularly Commission'd and Authoriz'd Ambassadors*? Especially when we remember, that this Maxim was never appointed by him to be our Rule and Guide in any of our Affairs, much less in those of a Religious and Spiritual Nature; as without all doubt Christian Baptism is. Besides, The Objection acknowledges that it is *not Lawful*, therefore 'tis Sinful: 'Tis a Sin against an *Essential* of the Institution; and how SUCH A SINFUL Act should be VALID for SUPERNATURAL PURPOSES,

POSES, is utterly inconceivable; nay, 'tis abominable to affirm it.

VII. Another Objection which I have heard of, is, That the Council of *Eliberis*, Anno 305. allow'd of *Lay-Baptism* in a Case of Necessity; That the Church of *Rome* does so to this Day; And that the Church of *England* did so in the Reign of King *Edward* the VIth, of Queen *Elizabeth*, and in the Beginning of King *James* the Ist.; as is plain, by the several Common-Prayer Books in those Days, particularly King *Edward's*, Anno 1552, and King *James's*, 1621. to be seen at *Sion-College* Library in *London*.

Answ. I grant the Truth of these Matters of Fact; and yet affirm, That those Allowances, be they of what Consequence they will, are not of any Validity for our Unauthorized and Anti-Episcopal Baptisms.

As for the Council of *Eliberis*, I have cited it Pag. 11 and 12 of my *Preliminary Discourse*, and made such Remarks thereon, as will utterly frustrate the Design of this Objection; and therefore I refer the Reader back to it, for his Satisfaction.

Next for the Church of *Rome*, her Allowances in this Case are no Rule to us Protestants, who have separated from her, for her many gross Errors, both in Doctrine and Practice: She began to quarrel with St. *Cyprian*, and other Primitive Bishops, and carried it very unchristianly against them, for not allowing
any

any Validity in Heretical and Schismatical Baptisms, which they look'd upon as bad as Lay Baptisms; and she has ever since persisted in this ill Humour, so far as at last to condemn those who do not believe the Validity of Baptism Administer'd by Women, whose Authoritative Acts in the Church of God, are both contrary to the Law of Nature, and also forbidden by the Holy Ghost himself. Nay so far have her Bishops proceeded, as to pronounce Baptism Valid tho' administer'd by an Unbaptiz'd Heathen. " St. Basil in his
 " 10th Epistle, complains of the Western Bi-
 " shops, and particularly the Roman, *Quod*
 " *Veritatem neque Norunt, neque discere susti-*
 " *nent.* — *Cum iis qui veritatem ipsis annunci-*
 " *ant contendentes, hæresin autem per se ipsos*
 " *stabilientes* : That they neither know the Truth,
 " nor care to learn it; but they contend with them
 " who tell them the Truth, and by themselves
 " establish Heresy: For which Reason their Authority ought not to be objected in this Matter by a Protestant; especially considering that such an Objector will not submit to their Decisions, even in things of a much more inferior Nature.

The Practice of the Church of England in this Case, would have been look'd upon as a formidable Objection, if She her self had not answer'd it already by purging her Liturgy of so Inconsistent a Rubrick: I call it Inconsistent, because, especially in King James the First's
 Reign,

Reign, She had declar'd in her Articles of Religion, that it is *unlawful*, i. e. *sinful* for any Man to Administer Sacraments until he be *Lawfully call'd and sent*; and at the same time allow'd by her Rubrick to Private Baptism, that *any one there present* might Baptize the Infant (*in a Case of Necessity*.) This can be reconcil'd to her Articles of Religion by no other way, but by supposing that She, by her Rubrick, authoriz'd and impower'd *Lay-men* for such Cases, as much, as if She had Ordain'd them by Imposition of Hands. If any will assert this, which will be odd enough if they do, yet still it will not favour the Baptism now disputed against; for *they* are utterly destitute of any such *supposed Impowering and Authorizing Rubrick*, as that was esteemed to have been; Tho' yet, even in that Common-Prayer-Book, upon the Priest's Examination afterwards into the Lawfulness of the Child's Baptism, it was requir'd, that this Question should be put to the Persons who brought the Child to Church; *viz.* "*Whether they think the Child be Lawfully and perfectly Baptiz'd*"; which (considering the preceding Questions, "*Whether 'twas Baptiz'd with Water, and in the Name of the Trinity, &c.*") seems to be needless, and to no purpose, except by asking their Thoughts about the Lawfulness and Perfection of such a Baptism, they meant to make it *lawful* or *unlawful*, as the Persons they put such a Question to, should think it: Which is a very strange, and

and indeed a precarious and uncertain Foundation for us to build the Validity of our Baptism upon, in such a Case of Necessity. And therefore 'tis no wonder that the Church of England, afterwards expung'd this Question out of the Rubrick ; and also, for very weighty Reasons took away the Liberty of *Lay-Baptizing*, in her present Liturgy, by requiring, even in Cases of Necessity, that Baptism should be Administer'd by "*The Minister of the Parish,*" "*or any other Lawful Minister that can be procur'd* ; which is a substantial Answer to all Objections that may be rais'd from her former Practice. But if such a Custom had been still continu'd, St. Cyprian long since laid it down for an *Undoubted Truth*, "*That we are not to be determin'd by any Customs of that Nature,*" "*but to examine whether they will bear the Test*" "*of Reason.*" And Bishop Taylor says, (speaking of Baptism by Midwives) "*This Custom*" "*came in at a wrong Door, it lean'd upon a false*" "*and Superstitious Opinion ; and they thought*" "*it better to Invade the Priest's Office, than to*" "*trust God with the Souls which he made with*" "*his own Hands, and Redeemed with his Son's*" "*Blood ; but this Custom was not to be follow'd,*" "*if it had still continu'd ; for even then they*" "*confess'd it was Sin, Factum valet, fieri non*" "*debit ; and Evil ought not to be done for a*" "*good end, &c. This Custom therefore is of the*" "*Nature of those which are to be laid aside.*" "*No Man Baptizes but he that is in Holy Or-*" "*ders,*"

“ ders, said Simeon of Thessalonica; and I
 “ think he said truly. But above all things,
 “ Opinions are not to be taken up by Custom, and
 “ reduc’d to Practice: Not only because Custom
 “ is no good warranty for Opinions, &c. But
 “ besides this, when an Opinion is offer’d only by
 “ the hand of Custom, it is commonly a Sign of
 “ a Bad Cause, and that there is nothing else
 “ to be said for it. Ductor Dubitantium,
 “ Fourth Edition, Page 638, 639.

A N D in the same Book, Page 198, “ In
 “ all Moral Actions, there must be a Substantial
 “ Potestative Principle that must have propor-
 “ tion’d Power to the Effect; a thing cannot be
 “ done without a Cause and Principle in Mo-
 “ rality, any more than in Nature. If a Wo-
 “ man goes about to Consecrate the Holy Sacra-
 “ ment, it is an ineffective Hand, she Sins for
 “ attempting it; and cannot do it afterwards;
 “ and it were wiser and truer, if Men will think
 “ the same thing of their giving Baptism, unless
 “ they will confess that to Baptize Children is a
 “ mere Natural and Secular Action, to which
 “ Natural Powers are sufficient; or that Women
 “ have receiv’d Spiritual Powers to do it, and
 “ that whether a Priest or a Woman do’s it, is no
 “ difference, but matter of Order only. If an
 “ Effect be Spiritual, the Agent must be so too;
 Thus far that Great Bishop: And if his Rea-
 sons are good against Womens Baptizing, as
 I think they are, they will be as good to all
 Intents and Purposes against a Man’s presu-
 ming

ming to do the like without the *Divine Commission*; because, he is equally destitute of a Spiritual Power, and *in fact* is as little in Holy Orders as she.

VIII. The last Objection that I shall mention is, what some Great Men have made use of, to Establish the Validity of *Lay-Baptism*; and that is, That tho' it was a Sin for the Two Hundred and Fifty Princes to offer Incense; yet by even that Sinful Offering, the Censers, wherewith they offer'd, *were hallow'd*; and God himself declared them to be so, *Numb. 16*. In like manner, tho' it be a Sin for *Lay-men* to Baptize, yet the Person so Baptiz'd is thereby Hallow'd and Sanctify'd; and consequently such a Baptism is Valid.

Ans. This Objection has no manner of Force for the purpose design'd, because 'tis not in the least parallel to Christian Baptism; for the Censers (mere senseless things) were capable of no *Supernatural Spiritual Graces and Privileges* to be enjoyed by them, by virtue of that Offering; but the Objects of Baptism, Sensible, Rational, and Immortal Souls, are to be possess'd of, and to be made happy by, such unspeakable Benefits and Advantages as are annex'd to Baptism. The Censers were wholly Passive; but the Baptiz'd Person is not so, for even in Infancy he is Active by his Sponsors; and when he comes to Years, must be so in his own Person. The Censers, tho' they were hallow'd, yet they were not hallow'd

low'd to the same purpose, as the Censers wherewith *Aaron* offer'd Incense; for God did not order those Two Hundred and Fifty Censers to be continu'd, for the *same use* to which those Sinners put them, but requir'd them to be made broad Plates for a Covering of the Altar: To be a Memorial unto the Children of Israel, that no Stranger which is not of the Seed of Aaron come near to offer Incense before the Lord, (Numb. 16. 39, 40.) So that, if these Censers are a Parallel Instance for Persons Baptiz'd by *uncommission'd* Pretenders, then, the use that God order'd them to be put to, should teach us to make a like use of such Sinfully-Baptiz'd Persons, *viz.* To make them Memorials to all Christians, that none who are *not Commission'd* by Christ, should dare to come near to Baptize in the Christian Church: But how shall such Sinfully baptiz'd Persons become such Memorials so effectually, as by renouncing their false, and receiving true Christian Baptism from Christ's Authoriz'd Ministers, and thereby frustrate as much as they can, the presumptuous *Usurpations* of those who have no Divine Mission for so great a Ministration? This is the most proper Inference that can be drawn from these Censers, with respect to such as are unlawfully Baptiz'd: Tho' after all, they have nothing in them that can with any Coherence, be justly adapted to the Institution of Christian Baptism, or any one Essential Part thereof: The

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Two Hundred and Fifty Princes, indeed, if compar'd to the Unauthoriz'd Administrators of Baptism, may be something to the purpose; and so may the Incense, if compar'd to the Water in Baptism: Because, as this, when rightly Administer'd, is the means of Spiritual Benefits; so Incense, when rightly offer'd, *i. e.* by a Divinely Commission'd Person, was a means likewise of procuring the Favour of God, by making an Atonement, for the Sins of the People. But as for the Censers, they were *only* the Vessels wherein this Incense, the Outward Means of the Atonement, was contain'd; so that they have not the least reference, either to the Person Administring, or the Water of Baptism, or to the Person Baptized; and therefore, if the Objector will have them to be Parallel to any thing at all in this matter, they must be so to the Vessel, which contains the Baptism-Water: And he may make as much use as he pleases of that Parallelism, which is nothing at all to our present purpose.

UPON the Whole; the Grand Design of these Princes was (in opposition to the Establish'd Priesthood) to offer Incense before the Lord, *contrary to a Divine Positive Institution, which confin'd that Action to Aaron and his Sons only.* This Offering being thus unlawful, for want of the Divine Authority of the Persons Administring, was so far from being accepted, that it was a crying Abomination; and instead
of

of procuring a Blessing, either for themselves or their Abettors, drew down upon them swift Destruction; the Princes being immediately consum'd by a Fire from the Lord, and Fourteen Thousand Seven Hundred of their Partizans destroy'd by a Plague. Even so, if any thing about Baptism may be hence inferr'd, we may justly fear, that the Administration of suppos'd Baptism by Non-commission'd Persons, in Opposition to the Divinely establist'd Priesthood of the Christian Church, instead of being a Means of conveying Spiritual Graces and Benefits, to those who *knowingly* receive, or acquiesce in it, will rather exclude both such Giver and Receiver, (tho' they escape God's Judgments here) from the infinite Privileges of his Children hereafter, without a sincere and speedy Repentance.

Some other Objections I have endeavour'd to obviate in the Progress of this Essay, and therefore shall only further declare, that I sincerely believe the Subject of this Discourse to be a Substantial Truth; nay, even a first Principle of Christianity, and that without the courageous Asserting and Vindication thereof, the whole Christian Priesthood and the Divine Authority of it, must be call'd in question (as we see it has lately been in Publick Print) and consequently in time so far deny'd, as to encourage every bold intruder to usurp that Sacred Office and Ministry, even in opposition to that Divine Commission,

which has been constantly handed down from Christ and his Apostles, to this very Day.

I hope therefore that *None who are vested with this Divine Authority*, will fight against it by appearing publickly in opposition to the Subject of this Essay: As for my manner of arguing to defend it, there may be some *undesign'd faults* therein, which I humbly submit to their just Correction, and prudent Censure; hoping they will execute *both*, with so much Wisdom and Conduct, as (to make me see my own Errors, and at the same time) not to prejudice, but add Strength and Cogency to the Cause I have pleaded, which ought by no means to suffer for my *Weakness* in its Defence.

AS for the mere Pretenders to this Divine Authority, I have nothing to say to them or their Followers, but only to desire 'em to take care not to deceive themselves, but seriously to enquire whether there is any Legality in that pretended Commission, by which they Act; which till they can *solidly* prove, I shall always esteem to be utterly Invalid for the Administration of Christian Sacraments. I shall not trouble my self to enter the Lists with them; tho' they quarrel never so much with what I have said; they have Work enough already cut out to their Hands, in those excellent Books which I have mention'd in my Answer to the Third Objection; and to *their Arguments* I refer them for the DIVINE RIGHT OF EPISCOPACY, that they

they may save themselves the trouble of demanding them from me.

I F they shall oppose my Assertion of the Necessity of a Divine Commission to Administer Baptism, they will thereby *Confound* themselves when they affirm that they Baptize by Virtue of such a Commission: And then I shall not think them worth my Answering.

I conclude all with my hearty Prayers to Almighty God, that this my weak Endeavour may be for his Glory, and *that he would keep us from all FALSE DOCTRINE, HERESY AND SCHISM; that all who profess and call themselves Christians may be led into the WAY OF TRUTH, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteousness of Life; and that he would be pleas'd to Illuminate ALL BISHOPS, PRIESTS AND DEACONS, with true Knowledge and Understanding of his Word, that both by their Preaching and Living they may set it forth and shew it accordingly; and rightly and duly Administer HIS HOLY SACRAMENTS, that so JEROBOAM'S PRIESTS may not PROPHANE HIS SERVICE, but that THE SEED OF AARON may still MINISTER before him; to whom, with his Eternal Son, and Holy Spirit, Three Persons, but One God, be ascrib'd, as is most due, All Honour, Praise, and Glory, Might, Majesty and Dominion, by every Creature that is in Heaven and Earth, and under the Earth, For ever and ever Amen.*

APPENDIX.

SINCE the Publication of the First Edition of this Book, I am inform'd, that some Gentlemen of no mean Character, have made further Objections against the Subject thereof, which (because they look very plausible at first sight, and may therefore prejudice too many against what I have propos'd) I shall endeavour here to answer, as briefly and plainly as I can.

Obj. IX. AND First 'tis said, that if Lay Baptism be Invalid, and the Divine Commission to Baptize be convey'd from the Apostles in Episcopacy only, then all those Foreign Reform'd Churches which have no Episcopal Ordination are effectually Unchurch'd, as being (by the Principles asserted by me) destitute of a Christian Ministry, and consequently of Christian Baptism; which is a consequence so dreadful, and even contrary to the Concessions of many Episcopal Divines of the Church of *England*, that none ought to admit of that Doctrine, from which (if granted) so great a mischief must necessarily arise.

Ans. That Lay-Baptism is Null and Void, I humbly conceive, I have prov'd; if not, let the Authors of this Objection shew, either the Insufficiency, or Fallacy of the Arguments I have produc'd for that purpose; otherwise

I shall take it for granted, that they acknowledge such Baptisms to be Invalid ; or else, that at best they can give no solid Reasons for their Validity. And therefore, till I hear further from them upon this single Topick, I shall give my self no more trouble about it, but proceed to the conveyance of the Divine Commission to Baptize, and this (supposing Lay-Baptism to be Invalid) can be convey'd from the Apostles in the Christian Ministry only ; so that all our Business here, is to know how the Christian Ministry was handed down, and successively continued from the Apostles to our Days, and this will determine who can Administer Valid Baptism.

T H A T the Christian Ministry was conveyed from the Apostles in Episcopacy only, we have a Cloud of Witnesses ; First, The Institution of our Saviour himself ; Secondly, The Practice of the Apostles, both recorded in the Sacred Oracles of infallible Truth, the Holy Scriptures ; Thirdly, all Ecclesiastical History ; and Fourthly, the constant and uninterrupted Practice of the Universal Church of Christ in all Ages and Places, for One Thousand Five Hundred Years together from the Apostles Days. These all bear testimony to this great Truth, as has been sufficiently demonstrated by a vast number of the best Christian Writers, particularly some of our own Nation, and that very lately, (*vid. Those I have mention'd in Answer to the Third Obje-*

tion, and another Entitled, The Divine Right of Episcopacy, Printed for Richard Sare, at Grays Inn-Gate in Holborn, 1708,) who have obviated and answer'd the Objections of all Enemies so excellently well, that it would be no less than Presumption in me, to attempt to say any thing more upon that Subject, after such Learned Authors; to whom therefore I refer the Reader for his satisfaction in this Point, and pass on to consider the Objection it self.

IF then the Premises above-mention'd be true; If Lay-Baptism be Invalid, &c. then (says the Objector) “*All those Foreign Reform'd Churches, &c. are effectually Unchurch'd, being destitute of a Christian Ministry, and consequently of Christian Baptism.*” Why truly, if those Foreign Reform'd are Unchurch'd, upon the truth of those Premises, I cannot help that, 'tis the Objector himself that tells me they are so; and I know of no way for him to help them out of that Difficulty at present, but either to prove the Premises false; or else to perswade them to receive Episcopal Ordination. But 'tis said, “*this is a dreadful consequence.*” It may be so, and very dreadful too, if they are so far Unchurch'd as to be reduc'd to a state of absolute Infidels, which I hope the Objector does not mean when he says they are Unchurched; if he does, I must tell him, that (tho' I am no Latitudinarian) I have more charitable Thoughts

Thoughts concerning Thousands of them than he has, upon the Supposition of their being destitute of Christian Baptism: For I believe Abundance of them may be included in the Number of those whom I have spoke of in the Words of a most Excellent Modern Author; (*towards the End of my Answer to the Fourth Objection*) and that therefore they may very fairly be esteem'd AS MUCH IN THE CHURCH as the *Catechumeni*, or Candidates for Christian Baptism, were us'd to be in the Primitive Times. This, I think, abates much of the Dreadfulness of the Consequence to the Honest and Sincere; but it cannot be hence inferr'd, that their Ministry and Ministrations are Good and Valid; or that they who know their Defects, should concur and communicate with 'em in such their Deviations from the Divine Institutes.

BUT (to proceed) this, says the Objector, is "*even contrary to the Concessions of many Episcopal Divines of the Church of England.*" I suppose he means some of the Writers since the Reformation, who have endeavour'd to make Excuses and Salvo's for the Presbyterian and Lay-Ordinations Abroad: In reference to whom, I must needs say, that 'tis justly to be fear'd they have done more Hurt by such their Concessions, than at the Time of their Writing them they were aware of: For 'tis not to be doubted, that many put a great Value upon the Judgment of such Learn-

Learned and Good Men, and thereby have been induc'd to believe that such Ordinations are Good and Valid ; and consequently, that there's no need for those Foreign Reformed to seek for Episcopal Ordination ; whereby too many of the Foreign Teachers themselves are, instead of being cur'd of, confirm'd in their Errors, and (it may be) hinder'd from so much as but Enquiring whether they are in the Right or no. With Submission to better Judgments, such large Concessions of those *many Episcopal Divines* have been not only prejudicial and hurtful to the Reform'd Abroad, but even contrary to the Doctrine and avow'd Practice of the Church of *England*, which they were oblig'd in Conscience, by their Subscription, to support and maintain. For, does she not teach in her 23d Article, That "*It is not lawful (therefore 'tis sinful, and contrary to their Institution) for any Man to take upon him the Office of Ministering the Sacraments, before he be lawfully Call'd and Sent?*" And does she not confine this **LAWFUL CALLING AND SENDING**, to **EPISCOPAL ORDINATION**, in the Preface to her Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons ? Does she not call this **EPISCOPAL ORDINATION CHRIST'S COMMISSION AND AUTHORITY** ; when in her 26th Article she teaches, That the Minister, when he Administers the Sacraments, does it "*in* *Christ's*

“ Christ’s Name, and by his Commission and Authority? Is she not so exactly consistent to all this, that she will not admit any of these Foreign Teachers into the Number of her Priests, no nor of her Deacons neither, without Episcopal Ordination? Is not all this so true, that none can deny it? And does she not thereby, as much as may be, prevent all such Concessions, and reprove those who make them, contrary to her Doctrine and Practice? I think she does; and consequently, that her Articles, relating to this matter, are not of so loose and variable a Contexture as some (who ought to know better) have represented them to be, (like a Nose of Wax) that may be wrested to serve any Turn, and defend almost all Contradictious Doctrines and Practices whatsoever; without considering that her Articles, Rubricks and Canons, &c. Concerning the Divine Right of Episcopal Ordination, when duly compar’d with one another, do make the most perfect Harmony and Agreement; and have nothing in them, that is either contradictory or inconsistent to themselves, or disagreeable to the Holy Scriptures, and Practice of the Primitive Church.

I F in the Days of Jeroboam, the Son of Nebat, who made Israel to sin, a Priest of the Tribe of Aaron should have undertaken to defend the Validity of the Priesthood which Jeroboam had set up; would he not have been justly censurable? Would he not have acted
contrary

contrary to the Principles of the True Church of the *Jews at Jerusalem*? Certainly he would; notwithstanding the vastly Superior Numbers in the Ten Tribes who forsook the True Priests, and the Smallness of the Numbers in the Two other Tribes, who would not *follow that Multitude to do this Evil*. And the Reason why he would have been justly blameable, is evident; Because *Jeroboam made Priests of the Lowest of the People, which were not of the Sons of Levi*, 1 Kings 12. 31. For that this (as well as their Idolatry) was his and the Ten Tribes Sin, is evident by *Abijah's Speech to them*, (2 Chron. 13. 9, 10.) *Have ye not cast out the Priests of the Lord, the Sons of Aaron, and the Levites, and have made you Priests after the manner of the Nations of other Lands? &c. But as for us, (i. e. the Members of the True Church of God, the other Two Tribes of Israel) the Lord is our God, &c. And the Priest's which minister unto the Lord, are the Sons of Aaron, and the Levites wait upon their Business.* Here you see that *Abijah* triumphs and glories in the True Priesthood with them, because 'twas that which God himself appointed; and he upbraids the Ten Tribes, for their having set up other Priests, without any Regard to the Divine Institution of the Priesthood. Their mighty Numbers, and the seeming Necessity of their being forc'd thereto by the Secular Power, was no Argument for him to allow of their Priesthood. How much less ought those

those Writers among us to have studied so industriously, as some of them have done, to prove the Validity of their Ministry, who are not One Tenth of the Present Universal Church, and who differ from them and the whole Church throughout all Ages, in not Requiring their Ministers to be Vested with the Divine Authority by Episcopal Ordination.

I A M well aware of what is pleaded by those *Episcopal Divines*; viz. That those Foreign Reform'd were under a Case of Necessity, and some of them say, they are so still. But I am not yet satisfied what they mean by this Case of Necessity: The Church of *England*, whereof those Episcopal Divines are Members, has not declar'd it: The Scripture is wholly silent about it, and (on the contrary) has recorded the Dreadful Punishments inflicted upon some, who (to all Appearance) had a great deal of Reason to plead, that they were under great Circumstances of Necessity, to assume to themselves those Offices, wherein they ministred contrary to the Divine Institutions: As in the Cases of *Saul*, 1 *Sam.* 13. from *Ver.* 8. to *Ver.* 14. and *Uzzah*, 2 *Sam.* 6. 6, 7. So that I am utterly at a Loss to know, how those Writers could discover any Case of Necessity, that *of it self* was sufficient to authorize Men to take upon them the Great Office of Mediating between God and Man. There is not one Instance (that I know of) in all the Sacred Oracles, of any one's being in-

stated

stated into such an Office, even in the greatest Cases of Necessity, without an explicit Revelation of God's Will, that the Man should act therein, when the ordinary appointed Means of giving him his Commission was wanting. And if the Excusers of those Foreign Ordinations can shew me such an Instance, I shall be very much oblig'd to them if they will be pleas'd to do it.

N A Y further; Supposing that 'twere possible to determine a Case of Necessity, that might be sufficient to empower Men to administer Valid Sacraments, without Receiving a Commission for so doing, by God's appointed Means of Episcopal Ordination; yet I don't find, that any of the abovesaid Writers have prov'd by good Arguments, that the said Foreigners were ever under such a Case of Necessity, *much less that they are so now*: And till this is prov'd, I see no Reason to be at all concluded by the Writings of even the best of Men, when they make such Proviso's as God has not made, and who can give us no Proof of their being guided in their Dictates by the infallible Spirit of Truth, as the Blessed Apostles and Prophets were.

I K N O W that some do beg the Question, by supposing, "What if the Episcopal Order were utterly Extinct, and no Bishops could be found to confer Holy Orders; must there be no Ministers therefore in the Christian Church? And must the Visible Church

“ Church of Christ cease to have a Being as
“ such in the World? This, at first Proposing,
looks to be a very weighty Question; but
when we justly reflect on the Divine Veracity,
which has infallibly assur’d us, *That Christ will
be with his Apostles, (i. e. them and their Succes-
sors, the Bishops) alway even unto THE END
OF THE WORLD;* and that *the Gates of
Hades shall never prevail against the Church;* then
the Impertinence and Folly of this [*What if*]
does immediately discover it self: Because it
supposes what in Fact never was, nor ever
will be; and therefore needs no Answering
because not to be granted. But alas! Suppo-
sing that it were (as it is not) possible, for the
Church to be universally depriv’d of her Valid
Spiritual Fathers, the Bishops; ’tis our Duty,
as well as Safety, rather to wait and hope for
some New Revelation of his Will, for another
Institution of Men to succeed in the Christian
Priesthood, than to take it upon our selves by
such Ways and Means as he has not hitherto
appointed, and which will *therefore* prove in-
effectual for the *Supernatural* Purposes of his
own Divine Institution; (because MAN by his
own Authority only, can never make a Human
equal to a Divine Institution;) but this Case
has never happen’d yet; and therefore, no So-
ciety of Men, either past or present, can be at
all excus’d upon this suppos’d Foundation. **A**
ND now to conclude all that I have to
say to this Objection; no Doctrine whatsoever
can

can be prov'd to be false, by the Mischiefs of those Consequences which necessarily arise from it, when those Consequences themselves are not contradictory to some *previous Truths*; and when Men by either their wilful Sins, or supine Neglects, are *the only Causes* of the Mischiefs of those Consequences, for which Truth and its Assertors are no ways answerable. This I believe is a Maxim that will stand the Test of a strict Examination, and hold good in the Case before us: And I pray God to touch the Hearts of those who are concern'd in it, with a due sense of their Deviations from his Holy Institutes, that they may compleat a *thorough Reformation*; that the Christian Priesthood may recover its Ancient Spiritual Glory; and that we may be all blest'd with the Happiness of a Universal Communion of Saints here in the Church Militant, so as to be intitled to an entire and eternal Union and Communion with the Church-Triumphant in the Kingdom of Heaven.

Obj. X. 'Tis further objected; That if Lay-Baptism be Invalid, then all those who never receiv'd any other Baptism are incapable of Holy Orders, having never been Baptiz'd; and therefore the Orders of several Episcopally Ordain'd Persons among us are Null and Void, and consequently so are all their Ministerial Acts too, because they never receiv'd any other than Lay-Baptism. This will involve the Church into the utmost Confusion; and therefore

fore the Invalidity of Lay-Baptism ought not to be allow'd by any, who value the Order and Peace of the Church.

Answ. THIS Objection raises a Consequence from an uncertain, and it may be a false Foundation; for it takes for granted, that the Unworthiness of a Person to receive Holy Orders, or his being not duly qualified for them, by reason of his being Unbaptiz'd, renders Holy Orders, if conferr'd on him, Null and Void; or, in short, that *want of Baptism Nulls Holy Orders in any Person Ordain'd to the Ministry.* This Assertion does not yet appear easy, if at all to be prov'd, for these following Reasons.

1st. Because there is a vast difference between a Personal Capacity or Qualification, and an Authoritative One. For, a *Personal Qualification* for the Ministry, is, what a Man is bound to be endow'd with, IN COMMON with all other Christians, whether he be Ordain'd to the Ministry or no; and therefore Baptism and Holiness of Life being equally incumbent on all Christians, Ministers as well as Lay-men, may *justly* be distinguish'd by the Name of *Personal Qualifications*.

BUT an *Authoritative Qualification* for the Ministry is that only, whereby a Man is *separated* and *distinguish'd* from the rest of Mankind, and thereby empower'd to *Personate* and *Represent* the Divine Presence, for the conveyance of Spiritual and Supernatural Benefits to

us. This is what we call the Divine Commission, convey'd from the Apostles in Episcopacy, and given to the Ordain'd Person by Imposition of the Bishop's Hands.

2dly, A PERSONAL Qualification may be, and in fact often is *wanting*, when an *Authoritative One* remains Good and Valid; and there's abundance of Reason that it should be so, because, the *Personal Qualification* chiefly respects, the Man himself, who is, or ought to be, possess'd of it, since he only will reap the benefit of having, or find the misery of being destitute of it. But the *Authoritative Qualification*, as such, relates only to God, and the People; to God, as the Minister is to be his *Proxy* and *Representative*; and to the People, as they are to receive from God the Supernatural Benefits of his *Proxy's* Ministrations. The People receive no more advantage from the Personal Qualification of God's Representative, than they do mischief from his *Personal Immoralities*; that is, none at all, (except but by their own Learning or Imitation of them,) because they are neither answerable for the one or the other, any farther than as they are Encouragers or Abettors of them: If he be destitute of any such Qualifications, let him look to that, 'tis none of their business with respect to the *Validity of his Ministrations*: All that they are bound to take care of, upon that single account, is, that he be TRULY SENT; and if they are but once secure of that, then

in all his Ministrations they are not to suppose him, but Christ himself (*whom he Personates*) to be Administring to them; for, all Sacraments, *on the Part of the Administration*, are Good and Valid, only upon this ONE FOUNDATION; without this, of Christ the Great High Priest's Administring, either himself in Person, or by his Proxy, all Christian Sacraments must fall to the Ground, and be of no use or advantage to Mankind: And therefore if we can but solidly, *i. e.* upon good Foundation, believe, that *he* does thus Administer to us, we need never concern our selves with the *Personal Qualifications* of his Representative, for the Validity of those Administrations, which receive their whole Efficacy from the *Authoritative Qualifications* of Christ himself, who has promis'd to make good, and confirm them, when perform'd by *one whom he has sent*.

TO Exemplify all this in the Case before us: Holiness of Life is requir'd as a Personal Qualification, previous to Holy Orders: This is evident from St. Paul's Epistles to Timothy and Titus; and yet 'tis well known, that our Lord himself chose Judas Iscariot, a covetous Thief, and one whom he himself branded with the Name of a Devil; I say, 'tis well known, that he chose this wicked Wretch to be no less than an Apostle, and sent him to Preach and Baptize, to cast out Devils, and to heal the Sick, as well as the rest of the Apostles; for which Reason, all his Ministerial Acts were

Good and Valid, notwithstanding his being destitute of the *Personal Qualification of Holiness of Life*; and 'tis *universally* acknowledg'd, that the same is true of all other wicked Bishops, Priests, and Deacons whatsoever, otherwise we could never be satisfied with the Validity of Ordinations in any Age of Christianity. And therefore, tho' Holiness of Life is a *necessary Personal Qualification* for the Ministry, because of great Edification to the People, &c. Yet if a truly Ordained Minister should be a wicked Man, the People ought not to suspect the Validity of his Ministrations by reason of the Wickedness of his Life, because, 'tis Christ that Administers by him as *his Proxy only*, and Christ's Ministrations are certainly Good and Valid; let his visible Representative be never so wicked, he himself (and not the People, except they concur with, and encourage him in his Wickedness,) must answer for that. This is exactly agreeable to the 26th Article of the Church of *England*; and therefore there is no need longer to insist upon it, but to proceed to Baptism, another *Personal Qualification* for Holy Orders.

IT is certainly the indispensable Duty of *Every Minister* to be Baptiz'd, as well as to be personally Holy, because 'tis a Divine Law to which all ought to pay Obedience. For which Reason I cannot omit commending the laudable Custom of the Church of *Rome*, who (tho' Corrupt and scandalously Wicked in other Matters,

Matters, yet) requires her Candidates for Holy Orders to prove their Baptism, before they can be admitted into the Ministry: And I should heartily rejoice to see the Governors of the Church of *England* require the same of her Candidates for the Ministerial Function, who, 'tis to be fear'd, ever since the Reformation, have never been enjoyn'd to bring Certificates of their Baptism, as well as of their Good Behaviour and Christian Conversation. This Omission, I charitably believe, proceeded only from an Opinion, *that none would presume to enter into Holy Orders before they were Baptiz'd, and that therefore 'twas needless to require a Proof of their Baptism*: But however, if this Custom had been preserv'd, 'tis reasonable to believe, that the *English* Clergy would (some of them) have been more strict in keeping their *Parish-Registers* of Persons Baptiz'd by Lawfully Ordain'd Ministers, and not have suffer'd Schismatical *Lay-Baptisms* to have been Register'd among the *True Baptisms*, as 'tis now scandalously practic'd in some Places, to the great Grief of many, and I hope almost all *English* Clergymen, who have constantly oppos'd this *unwarrantable Practice*, and will (to their Praise be it spoken) never suffer such *Registers* to be made in their Parish Books. I say, if this good Custom of requiring Certificates of their Baptism had been continu'd, 'tis very likely, that no Lay-Baptiz'd Person would have got such a Certificate from the

Minister of any Parish ; because a Minister's giving such a Certificate, would have been a publishing of his own fault, in making a Register that is contrary to the Laws and Customs of the Church ; for he must have mention'd the Lay-man's Name, who was said to have Baptiz'd the Person, and thereby have declar'd, that he himself took part with *Schismaticks*, and consequently must have incurr'd the Penalties of the 10th and 57th Canons of the Church of England : And this might have been an effectual means of preserving the Registers entire, and consequently of keeping out of the Ministry, those who receiv'd Baptism from Lay-Preachers ; no other Lay-men being at least now so presumptuous, as once to pretend to Baptize. But this only by way of Digression.

AND now to return ; Christian Baptism is certainly a *Personal Qualification* for Holy Orders ; and that it is no more than a *Personal One*, I infer from hence, because all Christians are EQUALLY bound to be Baptiz'd, Ministers as well as People ; and it cannot be prov'd, that it is more the Duty of the one than of the other to be Baptiz'd : If it be said, Yes it is, because there must of necessity be a Christian Minister, before there can be a Baptiz'd Lay-man ; this is not deny'd : It is certainly true there must be so ; but it does not therefore follow that he is not a Christian Minister if he is Unbaptiz'd ; for 'tis not his Baptism, but

but the Commission that makes him a Christian Minister, *or one set apart to Minister in the Divine Offices of the Christian Religion.* His being Baptized is not *his Commission*; for, if it is, then all Baptiz'd Persons are, as such, *Commission'd Officers* of the Church; and so there is no need of any other *Ordination*, which is absurd, and contrary to the Principles upon which this Objection is rais'd. Again, His being Baptiz'd, is no Instituted *Essential Part of his Commission*; for, if it be, then all Baptiz'd Persons, as such, have One Instituted *Essential Part of a Commission*, tho' *not a whole Commission*; which is also absurd, because a Commission is but ONE THING, and the *Essential Parts* thereof cannot be separated without Violence and Destruction to the whole; and therefore all Baptiz'd Persons, if they have *One Essential Part of a Commission*, must have the whole; which brings us back to the first Absurdity, and consequently Baptism it self, being no Constituent *Essential Part of his Commission*, or *Ordination*, He who is Destitute of Baptism, is not by reason of that WANT ALONE, Destitute of Holy Orders. If it be objected, that while he is Unbaptiz'd, he is out of the Church; And how can he, who is not of the Church, admit another by Baptism into the Church? I Answer, Tho' he is out of the Church with respect to any Benefits himself, yet not with respect to the Spiritual Benefits, he has Authority and Commission *mediately* to

convey to others : For, a Man may be a *True Messenger* to carry that Good to another, which he himself neither does, nor ever will enjoy. A Master of a Family may send a Neighbour, or a *Stranger, who is not of his Family*, and give him full Power and Authority to adopt and enter into his Family, some Poor, Destitute, Orphan Children, whom he Commiserates. And tho' that *Stranger* be not of the Family himself, yet his Adopting those poor Children into that Family, stands good ; because the Master of the Family *sent and empower'd* him to do it. And this I take to be very parallel to the Case in hand : And therefore he who is not of the Church, because Unbaptiz'd, may *as truly* admit a Person into the Church by Baptism, as he who (tho' Baptiz'd) thro' his Wickedness, is destitute of the Holy Ghost, can convey the Gift of the Holy Ghost by his Ministration of Sacraments to others : For, as 'tis not the *Personal Holiness* of the Administrator, that conveys Holiness to me in the Ministration of any Sacrament ; so neither does his having *receiv'd* that Sacrament, signify any thing to me for the Validity thereof, when he Administers it to me *by virtue of a Divine Commission explicitly given to him*. This **COMMISSION ALONE**, is that which makes the Ministration not his, but God's own Act, and as such (*without any other Appendant Cause*) 'tis Good and Valid. Hence our Blessed Lord call'd both Unbaptiz'd and Unholy Men, *viz.*
his

his Apostles, who cannot be prov'd to *have been Baptiz'd in the Name of the Trinity* before his Resurrection ; and one of them, *Judas Iscariot*, a Thief, a Devil in his Disposition, to the Administration of Holy Things, as if he would thereby teach us, to look with Faith on HIS AUTHORITY ONLY, without confiding in any of the best Accomplishments of those on whom he has conferr'd it. And if we do but look back to the Condition of the *Jewish Church*, during their forty Years sojourning in the Wilderness, we shall find that none of them were Circumcis'd in all that space of time ; and tho' the Uncircumcis'd was by God's own Appointment *to be cut off from among his People* ; yet the Ministry of those Priests and Levites, who were born in the term of those Forty Years, was not Null'd and made Void for their want of Circumcision ; which doubtless was as much necessary to qualify them for Holy Orders, as Baptism is now to qualify our Christian Priests.

UPON the Whole ; As neither the *Baptism*, nor *Personal Holiness* of the Minister, can mediate *Baptize* or make us *Holy*, but THE DIVINE AUTHORITY residing in him ; so neither can the *Baptism* or *Personal Holiness* of the Bishop confer Holy Orders, but THE DIVINE AUTHORITY from Christ and his Apostles, visibly convey'd to and residing in him : 'Tis by virtue of THIS ALONE that Holy Orders are given ; and if either the Bishop

shop or Ordain'd Person, or both, have any *Personal Incapacity*, viz. of Wickedness, or want of Baptism, the Fault is their own, and they must answer for it: But as for the Ordination, that must remain Good and Valid, by reason of the External Divine Commission *de facto* given to the Bishop. For, if every *Personal Defect* of what is requir'd, either in the Administrator or Recipient, could Invalidate the Administration, either of Baptism or Holy Orders, we should never have an End of Re-baptizations and Reordinations: Nay, we could never have any Certainty, either of Valid Baptisms or Ordinations, because we should always find but too many Occasions, to call in question the Sufficiency of the Preparations, and Personal Qualifications of both Ministers and People, who are all equally expos'd to the same Human Frailties, and liable to be try'd with the same innumerable Temptations.

A N D therefore I humbly conceive, our best way is (I don't say ONLY but) CHIEFLY to regard, and insist on the Visible Divine Authority and Commission, handed down from Christ and his Apostles, by that ORDER of Men, who have *always* had power to convey it to others; this, with the *Right Matter* and *Form* of Administration, are what we ought to esteem to be the *only Essentials* of Baptism and Ordination, on the Part of the Administration of them; and as for the rest, every one in particular must do his part to the utmost

most of his Power, to secure those Personal Qualifications, which God has requir'd of both Minister and People, under no less Penalty than that of Eternal Damnation, upon the wilful neglect of them.

T H U S far I have presum'd to declare my Thoughts, concerning the Uncertainty and (as far as I can see) the Falseness of the Foundation, upon which this whole Objection is rais'd, humbly submitting all I have said in opposition to it, to the better Reasons and Arguments of my Superiors, the truly Ordain'd Ministers of Jesus Christ, whether Bishops, Priests, or Deacons ; sincerely declaring, that if any thing has drop'd from me, that is contrary to the Truth of Christianity, I do hereby Recant it, and will do so in a more particular manner, as soon as I can discover my Error.

A N D now, whether what I have said against Ordinations, and Holy Ministrations being Null'd for want of Baptism, be true or no ; if the Invalidity of Lay-Baptism be a Truth, let every one take care to keep himself from, or extricate himself out of, the mischievous Consequences of it. And if the Nulling of Holy Orders and Ministrations, be a *real Consequence* of this Truth, then there's no other Remedy, but that they who are involv'd in it, should extricate themselves out of it, by *Episcopal Baptism* and *Reordination*. It is not enough to say, that "*This will involve*
"*the*

“ *the Church into the utmost Confusion* ; for, want of Baptism and a Valid Ministry is the most pernicious Confusion, and infinitely greater than what can proceed from such Persons receiving Valid Baptism and Holy Orders ; and therefor, if the Premises are true, the Risk must be run ; for Truths of so great Importance must not be stifled, and made to give way to suppos'd Confusions ; because, whatsoever mischief may arise, can never be the Result of Divine Truth (which is always Good and Beneficial) but of Mens Sins and Impieties, in usurping those Sacred Offices, which they never receiv'd any Commission to Act in. So that, they who value the Order and Peace of the Church, ought not to disallow of the Invalidity of Lay-Baptism, upon the Account of this Consequence, but rather to enquire seriously, whether Divine Revelation gives us any Foundation to believe, that such Baptisms are Good and Valid ; and if they are not, whether the Nulling of Holy Orders be a real Consequence thereof ; and if it be, they should assert and maintain it to the utmost of their power, nay even to Martyrdom it self, if the defending such a Truth did expose them to it, rather than suffer themselves to be destitute both of a *Christian Priesthood* and *Christian Baptism*.

Obj. XI. BUT others say, that to avoid the fatal Consequences of adhering too rigorously to this Doctrine of Lay-Baptisms being
Invalid,

Invalid, the Authority of the “ Powers Hierar-
 “ chical are very Divine, and the same which
 “ Christ had, not to the violation of his Laws, but
 “ to DISPENSE with them to EDIFICATI-
 “ ON, for which they may be impower’d to Relax
 “ stated Rules in cases that appear necessary or
 “ expedient. And that therefore, tho’ Hereti-
 “ cal, Schismatical, and Mimical Baptisms are
 “ done without, nay, and against the consent of the
 “ Hierarchy, and therefore are not entire, or valid
 “ in themselves, yet they are made so on the Post-
 “ Fact, by the Spiritual Powers, so far, as that
 “ the External Rite shall not be Reiterated; but
 “ as to any Spiritual Graces they are not to be had
 “ thereby, till those defective and Irregular Acts
 “ are supply’d, Righted and Confirmed, by the
 “ Chrism of the Bishop, or Imposition of his Hands,
 “ or such Right by which he shall fix the Person
 “ Baptiz’d into a State of Canonical Union with
 “ the Church. So also, the Validity of Lay-
 “ Baptism, as well to its Internal, as External
 “ Privileges, stands on the Authority of the
 “ Church’s Power to grant such License to Lay-
 “ men in Extremities. All which being con-
 sider’d, Lay-Baptisms ought now to be ac-
 knowledg’d Valid, especially to such as have
 been confirm’d by the Bishop.

Ans. THIS Objection is for the most part
 in the very Words of a Learned and Reverend
 Opposer, of One of the most Poysonous Books,
 that, it may be, was ever suffer’d to be Pub-
 lish’d in the Christian World, *falsly Intitul’d,*
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the RIGHTS OF THE CHRISTIAN CHURCH ASSERTED. The worthy Author, who has done the Church good Service, in answering that pernicious Book, I dare say, never designed, that any thing in his most Excellent Book should be constru'd to favour our Lay-Baptisms, which are evidently *in Opposition* to the Divine Right of Episcopacy, and for which the Hierarchical Powers of the Church of *England* have provided NO ACT OF CONFIRMATION. So that, in these Nations, our Lay-Baptizers, and their Profelytes, can reap no Benefit by any thing asserted in this Objection.

I HAVE already, under the Corollary of the Third Proposition, declar'd my Reasons against the Dispensing Power pleaded in this Objection ; to which I shall further add, That I acknowledge *the Divine Powers of the Hierarchy* ; but with this Restriction ; That since the Settling of the Canon of the Holy Scriptures, they are for ever limited IN THINGS FUNDAMENTAL to that Rule, from which they have no Authority to deviate, and consequently not to *dispense* with any of the Essentials of Baptism, which (without all doubt) is a Fundamental of Christianity : Such a *Dispensation* must be a *Violation* of Christ's Law ; and how that should be to *Edification*, is inconceivable ; since Christ, our Great Lawgiver, has provided Fundamentals sufficient for the Edification of his Church, in all Circumstances whatsoever ;

ever ; and Obedience to his Laws about Fundamentals, is most certainly the best Edification : Otherwise, He who is Omniscient Wisdom it self, would never have made such Laws. And therefore, with Submission, there seems to be no Necessity for Empowering the Governors of the Church. “ *to relax his Stated Rules, no not in Cases that appear necessary or expedient.* Besides, if Christ has made Stated Rules for the Essentials of Christian Sacraments, without providing for such pretended Cases of Necessity ; the Hierarchical Powers must certainly run a great Hazard of Sin, in attempting to dispense with Things for which he has made no Provision ; and the Persons dispens’d with can have *no just Satisfaction* in such Dispensations ; especially when the seeming Cause of them is remov’d, as it certainly is in the Case of Persons baptiz’d by Unauthoriz’d Lay-men, contrary to the Stated Rule, who may afterwards obtain Episcopal Baptism agreeable to the Law of Christ, *if the Hierarchical Powers will but give them Leave.*

THIS I say in Opposition to those who affirm, that the Hierarchical Powers A R E “ ACTUALLY ENDOWED *with Authority* “ *to dispense with Christ’s Laws, and to relax* “ *Stated Rules, in Cases that appear necessary* “ *and expedient* ” ; which the Learned Author, whose Words they use, does not say. All that he intimates, is only, that they M A Y B E empower’d to do so : Which plainly shews, that

that he would not venture to affirm that they *really* are ; and 'tis reasonable to believe, that upon Second Thoughts, he will not allow so much, as that they *may be* so empower'd: Because what *may be*, *may not be*, as far as we know. Nay, 'tis more agreeable to Reveal'd Religion, to say, that they *are not* so empower'd ; because a Thing of so great Moment would never have been left out of the Divine Oracles, to be handed down to us thro' all Ages, by the UNCERTAIN METHOD of Oral Tradition only. And therefore, 'tis very unsafe for us to trust in such [*may be's*], when the Receiving, or not Receiving, of *Spiritual Supernatural Privileges and Benefits*, depends upon the Truth or Falsity of such a Dispensing Power, as it certainly does in the Administration of Christian Sacraments. “*Heretical, Schismatical and Mimical Baptisms*, are in this Objection acknowledg'd to be “*not Entire or Valid in themselves* ; therefore in themselves they are utterly and entirely Invalid ; (by the Corollary of the Third Proposition.) It is also said, That “*as to any Spiritual Graces*, “*they are not to be had thereby, till, &c.* Which is a plain Indication, that of THEMSELVES they are of *no Efficacy* to the Purposes of Christian Baptism ; the Administration whereof is certainly efficacious for the Conveyance of Spiritual Graces. Again : They are call'd here “*Defective and Irregular Acts*. But why are they *Defective* ; except but for their being
uncapable

uncapable of producing the proper Effects of true Baptism? And why should they be term'd *Irregular Acts*; except only but for being contrary to the Stated Rule, (or, which is the same) the First Institution of Christian Baptism?

SO that the *External Rite* perform'd by these *Heretical, Schismatical and Mimical Baptizers*, being thus acknowledg'd to be contrary to the *Institution* of Baptism, and utterly incapable in it self of being the Means to convey any *Spiritual Graces*; what has it to do with Christian Baptism? Certainly it must be a mere Nullity, and all one as if it had never been perform'd; Because, if it had no Virtue to confer *Spiritual Graces*, it had no Virtue to confer any *Benefit* at all; for even the outward Privileges are no Privileges, when separate from the *Spiritual Graces*. Thus, all Persons on whom the said *External Rite* was perform'd, can receive by means thereof none of the Benefits of Christian Baptism; which are all *Spiritual and Supernatural*; and consequently, must remain in the State of the Unbaptiz'd, till they receive True Christian Baptism; which, how they can receive, without repeating the *External Rite* by a Proper Administrator, is utterly inconceivable. It is said indeed, That "*those Defective and Irregular Acts* (*i. e.* the *External Rites* of those *Heretical, Schismatical and Mimical Baptisms*) are Supply'd, Righted, and Confirm'd

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“ *by the Chrism of the Bishop, or Imposition of his Hands, &c.* For Answer to which, I refer the Reader to *the Corollary of the Third Proposition*; and further add, That this is only said, and not prov’d; and I believe never will, till it can be demonstrated, that, that which before was *no Baptism at all* in the Christian Sense of the Word, is now made True Christian Baptism, (without the Act of Baptization) merely by the Bishop’s Chrism, or Imposition of his Hands. Either the first External Rite was the ONE BAPTISM the Scripture speaks of, or it was not; if it was, then it was Entire and Valid Baptism, and consequently wants no such Act of the Bishop to *supply and right it*; but if it was not that ONE BAPTISM, then nothing can make it so, but the very Act of Baptization by a Christian Minister: For it may with *as much reason* be affirm’d, that Baptism is Administer’d really and truly by such Act of the Bishop, to *all other Unbaptiz’d Persons* as well as to those; and so at last, Baptism it self will be render’d needless, when the want of it can be *so easily supply’d*: But no less than a Divine Revelation will suffice to convince us, that this is true; and till that is produc’d, we must continue to believe, that not all the Acts of the Highest Created Powers on Earth, are sufficient to make that which before was no Baptism, to become Christian Baptism, without the Act of Baptization by a proper Minister, as Christ has appointed
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in the Institution : And that consequently, they who never receiv'd any other than Lay-Baptism, are still unbaptiz'd, notwithstanding their being suppos'd to have been confirm'd by the Bishop.

Thus far, upon Supposition that the Ancient Heretical and Schismatical Baptisms were of the same Nature with those of Unauthoriz'd Lay-men's Baptisms ; which this Objection seems to represent them to have been ; because it says, that they were *not Valid in themselves* — That no Spiritual Graces were to be had thereby, &c. Tho' in truth those Heretical and Schismatical Baptisms were not of the same Nature with Unauthoriz'd Lay-Baptisms ; for they were perform'd by Persons who had receiv'd Episcopal Ordination, and so were authorized to Baptize. So that, whatsoever was the Fault of those Baptisms, the Churches who allow'd them, reckon'd that they were *Valid in themselves* (as wanting no *Essential* Part of the Institution) tho' accidentally Criminal, by reason of the Uncharitableness of the Separation of those Hereticks and Schismatics, who administer'd and receiv'd those Baptisms : And during this Uncharitableness, they reckon'd, that the Baptiz'd receiv'd no Benefit by their Baptism, till they came into the *Unity* of the Church ; when, upon their Repentance of, and Absolution from, the Guilt of their Uncharitable Separation, by Imposition of the Bishop's Hands,

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the Obstacle was thought to be taken away, which before hinder'd the Benefit of the Sacrament, and so the Graces due to their *Baptism*, if it had been done in Charity, and which were impeded and hinder'd, by reason of their Uncharitableness and Sinful Separation from the Church; upon their Coming into her Unity, took place, and became effectual to their Spiritual Advantage. This was the Opinion of those Churches, who allow'd those Baptisms *to be Valid in themselves*: And how true this their Opinion was, I am not concern'd; because the Baptisms I am disputing, are not such *Heretical* and *Schismatical Baptisms*, but plainly *Unauthoriz'd*; not only without any Commission at all, but also in *Opposition* to Episcopacy it self; which those Ancient Churches *never experienc'd*, nor enter'd into any Consultation about.

As for the *Validity of Lay-Baptism*, That it “stands on the Authority of the Church’s Power, to grant such License to Lay-men in Extremities;” when it can be prov’d, that Christ has Vested his Church with such a Power, it will necessarily follow, that such Authoriz’d Lay-Baptism, in Cases of Extremity, must be Valid upon that Foundation: But even then our Ordinary Lay-Baptisms must be Null and Void, because they are destitute of the Plea of *Necessity*, and also of any such Authority given them by the Church, in a Country where Christian Priests are to be had. And therefore,

fore, 'tis in vain to claim any Benefit from the suppos'd Power of the Church ; because she her self is suppos'd not to have Authority to exercise this Power, except in EXTREMITIES, which (God be prais'd) we do not yet labour under. But, after all, 'tis dangerous for the Church to give any such Liberty to Lay-Persons for Cases of Necessity, *as some People call 'em* : Because, this would be an Occasion of Destroying the very Unity of the Church, and expose her to the Endless Divisions and Separations, which Hereticks and Schismatics would make from her. For, if by Virtue of this suppos'd Power, she should once make a Canon to License Lay-men to Administer Valid Baptism in Cases of Extremity, then, such Dividing Hereticks and Schismatics, calling their pretended *Scruples* and *Tendernesses of Conscience*, by the Name of CASES OF EXTREMITY, would establish the Validity of their Lay-Administrations, upon the Authority of the Church from whom they separate, and vindicate their Oppositions to her, by the Power which she (in such case) would be constru'd by Implication to give unto them. And so every Private Person, after having blinded his Understanding by hearkning to False Teachers, might plead, That he was under a NECESSITY to separate from the Church, by reason that he cannot overcome *his Scruples* about her Doctrine and Worship ; and therefore might join himself to

any Congregation he should like best, without the least Fear of Dividing from the Church : Because, *where True Sacraments, with all the Essentials relating thereto, and the Word of God, are, there must be a True Church* ; and he could find Proper Sacraments administer'd in these New Congregations even by Lay-Administrators, who would be presum'd to act by *the Authority of the Church her self*. This would be to build the Church and its Unity upon so *precarious* a Foundation, that we should not know what Schism and Causeless Separation mean, tho' the Scripture tells us *there are, and will be such Sins* : And the Apostle's Pronouncing Damnation upon those who are guilty of such Sins, (*Gal. 5. 20, 21.*) would have no Force and Efficacy upon Men's Consciences, if they should once perswade themselves (as they too often do) that they separate *for Necessity*, and can (*upon that very Account*) receive Valid Sacraments from Lay-Hands : And then 'twill be in vain to say, that such Lay-Administrations must be confirm'd by the Bishop, before they can be Valid Sacraments. For it will be demanded, by what Authority the Bishop requires such Administrations to be confirm'd by him ? And if good Testimonials from Holy Scripture are not produc'd for this Purpose, the Bishop's *Supplying* and *Righting* such Irregular Acts, will be made a Jest of, and the *Separatists* will conclude themselves as much in the Church as the Bishop himself, while

while they Administer and Receive as good Sacraments as he ; since he cannot prove their Lay-Administrations *necessary* to be *Confirm'd*, *Righted* and *Supply'd*, by imposition of his Hands, &c. On the contrary, if it had but been constantly asserted and defended, *That the Sacraments of the Christian Church are, by Institution, of such a Nature, that the Christian Priesthood is one Inseparable and Essential Relation to them, or, that the Divine Authority of the Administrator, is AS MUCH and as durable a part of their Institution, as the very Matter, or outward Elements of them.* If Men had been always taught, *that in the Sacraments, the Priest is AS MUCH the Representative of God the Giver, as the outward Elements are of the Graces given, and that consequently, these latter are no Christian Sacraments when separate from God's Authorized Representative the Priest : And that the Church her self cannot by any Authority given to her, alter the nature of these things.* If these Topicks had been constantly insisted on, without *Trimming* to please any Party of *Hereticks* or *Schismatics* whatsoever ; 'Tis more than probable, that Men would have been much more tender of the Unity of the Church, and more cautious of separating from her, than now we find they are ; since how far soever their vain Curiosity might have prompted them to have follow'd *New fangled Lay-Teachers* to please their itching Ears, yet the Consideration of their being destitute of CHRI-

STIAN SACRAMENTS, might have terrify'd them from *withdrawing* from the Communion of the Christian Priesthood, and thereby have prevented, at least, many of those *final Separations* from *the only Salutary Communion*, which abundance of poor Wretches have fallen into, meerly thro' the false notion of better Edification, and a vain belief of being sure to find true Christian Sacraments in Communion with *their New set up Lay-Teachers*. And 'tis justly to be fear'd, that the continual separations from the Church in all Ages, and particularly in ours, have chiefly sprung from this wretched Opinion of the meer *Opus Operatum* of Sacraments being real Sacraments, whether Administer'd by a Priest or a Lay-Man; as if Christ's appointing the Order of Priesthood in the Christian Church, signify'd nothing at all, notwithstanding 'twas the result of the most consummate Wisdom of our Great Lawgiver.

BUT, because 'tis pleaded from Scripture Instances, that Cases of Necessity and Extremity, have taken place of Divine Institutions, and that therefore Baptism, in Cases of extream Necessity, may be Validly Administer'd by a Lay-man, notwithstanding the Institution requires it to be Administer'd by a Priest: And forasmuch, as many Lay-baptiz'd Persons encourage themselves by supposing theirs to be a Case of Necessity, and consequently that they have receiv'd true Christian

stian Baptism, I shall therefore, in Answer to the next Objection shew, that those Instances produc'd from Scripture are not parallel to Christian Baptism, and that there is nothing in them that can favour Lay-Baptism, even in Cases of the greatest Extremity.

Obj. XII. IN the Institution of the Passover, it was appointed that the *Jews* should eat the Paschal Lamb "*with their Loins gird-
ed, their Shoes on their Feet, and their Staff
in their Hand,* *Exod. 12. 11.* which signifies a standing Posture: The Church of the *Jews* afterwards chang'd this Posture into that of Leaning or Lying along; and our Saviour finding this Custom prevail'd in his Days, comply'd with it when he celebrated the Passover, (*Mat. 26. 20.*) Which plainly shews, that we may many times comply with the Churches changing even a Divine Institution for a Human one; and why not therefore with the Churches allowing of Lay-Baptism in Cases of Necessity? Again, our Saviour reproving the *Jews* for their over Rigid Niceness in observing the Divine Institution of the Sabbath, tells them, "*That David when he had need did
take and Eat the Shew-Bread, and gave to them
that were with him; which was not lawful for
him to eat, neither for them that were with him,
but for the Priests alone* (*St. Mat. 12. 4. St. Mark 2. 25, 26.*) making *David's* Necessity a sufficient Reason, for dispensing at that time with God's own Positive Institution

on about the Shew-Bread. And further, our Blessed Lord upon the same occasion reproving the *Jews*, says, that *God will have Mercy and not Sacrifice*, (St. Mat. 12. 7.) Which is sufficient to instruct us, that in Cases of Necessity, the Positive Institutions of God himself must be sometimes dispens'd with, for the supply of our Wants, and consequently that Baptism in Cases of Necessity, where a Priest cannot be had, may be Validly Administer'd by a Layman, to supply the Spiritual Wants of those who are Unbaptiz'd.

Ans. THIS Objection consists of so many Particulars, that 'twill be necessary for me to consider it, in the same order wherein it lyes. And,

1st. THE Posture of standing to Eat the Paschal Lamb, was no more than a *Temporary* Institution, peculiar to the Celebration of the First Passover in *Egypt*, the very Night the *Jews* were to depart out of that Country. This is plain, from the Reason of God's appointing them to Eat in such a Posture of Travellers, *in haste, viz.* because he would "*pass through the Land of Egypt that Night,*" "*and Smite all the First-born in Egypt both of*" "*Man and Beast*, (ver. 12.) which would have such an Effect upon the *Egyptians*, that they would be very pressing and Urgent upon the Children of *Israel* to depart out of their Country to be rid of their Company, for whose sake they had suffered so many and great

great Plagues, and were now depriv'd of their First-born, throughout all their Houses and Families: See *Exod.* 12. from *ver.* 29. to *ver.* 34. And, if the Children of *Israel* had not been that Night in such a Travelling Posture, they would not have been prepar'd for so sudden and hasty a Departure, as the distracted and terrify'd *Egyptians* oblig'd them to, whereby they might have been expos'd to abundance of Inconveniencies, both from the Fury of the *Egyptians*, and their own Unpreparedness for a Midnight Journey: And therefore that they might not be thus incommoded, God requir'd them to eat the Paschal Lamb "IN HASTE, " *with their Loins girded, and their Shoes on their Feet, and their Staff in their Hand*, to be ready for their Journey at any Warning that should be given them that Night; but after their Departure, the Reason of this Appointment ceas'd, and therefore so did the Appointment it self, and consequently was no longer binding and obliging; and we never find this Travelling Posture repeated in any of the after Celebrations of the Passover: but that it was only a *Temporary Institution*, peculiar to that first Celebration, I appeal to the Learned *Jews* both Ancient and Modern, and also to our best Commentators upon the Place, (see *Bishop Patrick, Grotius, Diodati, Pool's Synopsis, &c.*) to whom I refer the Reader, that I may not be more prolix upon this Subject.

THE Posture of Standing then, being not enjoyn'd to be constantly us'd, *was no Essential Part* of the Institution of the Passover, and therefore 'twas afterwards *indifferent* what Posture the *Jews* should Eat the Paschal Lamb in; for which Reason, their Church certainly had Power to appoint any *innocent Posture* she should think fit; and since *Leaning or Lying along* was determin'd by her, and prevail'd in our Saviour's Days, and he was pleas'd to conform to it, we ought to follow his Example in complying with such Institutions of the Church as are not *contrary* to the Law of God. But this Instance do's not allow us to comply with the Church's CHANGING a Divine Institution for a Human one; because, the Church of the *Jews* did not herein CHANGE a *Divine* into a *Human Institution*; for the Posture of Standing was then *no Divine Appointment because not Essential to the Passover*, and therefore the Church of the *Jews* did not CHANGE this into another Ceremony, but APPOINT the *indifferent Ceremony* of Lying or Leaning, when there was *no Divine Institution* at that time, obliging them to any other Posture.

A N D therefore, we ought not, *from the Authority of this Instance*, to comply with the Church's allowing of Lay-Baptism in Cases of Necessity, because, Baptism by a PRIEST is Essential to Christian Baptism, and as much obliging as the Institution of WATER it self, during the utmost term of the Christian Dispensation,

spensation, as I have prov'd under the First and Second Propositions. And a Lay-man's Baptizing to confer supernatural Benefits, is NO INDIFFERENT CIRCUMSTANCE in the Power of Man to determine and appoint, as was the Posture of Lying or Laying along, when the Church of the *Jews* appointed it; and therefore, from that Church's Example, and our Saviour's conformity thereto, no Argument can be drawn to support the Validity of Lay-Baptism, even in Cases of greatest Necessity, because the Quality of the Person who is Authoriz'd to Baptize for Supernatural Purposes, is determin'd by no other than a mere Positive Divine Institution. And no Cases of Necessity whatsoever can determine any other Means for the Conveyance of *Supernatural Benefits*, than what are already reveal'd to us, except God shall be pleas'd to make some New Revelation of his Will for such a Purpose.

2. AS for the Instance of *David*, and his Men's Eating the Shew-Bread; least Men should from hence encourage themselves to break through all the Divine Laws to supply their Necessities, 'tis necessary to consider, what Circumstances of Necessity will excuse our breaking a mere positive Institution of Religion.

First, THEN, considering that all God's positive Institutions are appointed for our Obedience, nothing can excuse us from the Breach of any of one them, but some other

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MORE INCUMBENT Duty, which at the same time stands in Competition with the positive Duty.

Secondly, THE means of supplying our Necessities, must either be such as are of a *natural Efficiency*, or else efficacious by Virtue of a *Divine Institution*, Administr'd just as God himself has appointed.

BOTH these Circumstances concurr'd in *David* and his Men's eating the Shew-Bread, and not one of them is to be found in Lay-Baptism. For,

1st: THO' by the positive Law 'twas not lawful for any but the Priests to eat it, yet by the Law of Nature, and Reveal'd Religion too, it was necessary to feed the necessitous Hungry; and *David* and his Men wanting Bread, and there being at that time no other to supply their Necessity, (1 Sam. 21. 6.) the Priest gave him the Hallow'd Bread, that so the Law of Charity to the Lives of Men, enforc'd by a double Obligation, viz. by the Law of Nature and of Reveal'd Religion, might take Place of the *mere positive Law* about the Shew-Bread, which had no other Obligation than from the positive Institution only, with which the said Law of Charity stood at that time in competition: and this is exactly agreeable to what the Learned Dr. *Hammond* says, in his Paraphrase upon St. *Matth.* 12. 3, 4. which, because so very apposite to this purpose, I shall here transcribe for the Reader's Information:

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His Words are these, "Remember the Story of
" David, 1 Sam. 21. 6. and by that you will
" discern that the Case of Hunger was excepted,
" and reserv'd in the Law concerning Holy-
" Days or Things: For there David and his
" Company being press'd with Hunger, were by
" the Priest allow'd to Eat the Shew-Bread;
" which being Consecrated, did particularly belong
" to the Priest, Levit. 24. 9. Yet might, it seems,
" (by the Intention of the Law-giver) be by him
" employ'd in any Charitable Use, for the Relief
" of others, as long as there were more ready Con-
" secrated for the sacred Uses, 1 Sam. 21. 5.
" and accordingly, tho' the Priest pretended not
" to dispense with any (so much as Ritual) Part
" of God's Law (as appears by the Exception in-
" terpos'd by him, Ver. 4. If the Young Men
" have kept themselves from Women) yet he
" doubts not to give them freely of the Consecrat-
" ed Bread; thereby assuring us, that it was as
" Lawful for the Priest to give some Part of the
" Consecrated Bread to relieve the Hungry, as to
" Eat it himself; and so that in the Law of Holy
" Things, not being touch'd by any but the Priests,
" the Case of Hunger or Distress was reserv'd,
" in which it might by the Priest be lawfully given
" to others. Thus far that Learned Author.
But nothing of all this occurs in Lay Bap-
tism: for the positive Law requires that Bap-
tism should be administred by a Priest of
God's Appointment; and there is no Law of
but equal, much less of greater Obligation,
that

that requires a Lay-Man to Baptize at all: Natural Religion does not oblige him to Baptize; because Baptism is no Part of Natural Religion: And as for Reveal'd Religion, That has not requir'd him to Baptize; and therefore, in Cases of greatest Necessity, if he does Baptize, he acts *without any Duty incumbent on him*, contrary to a positive Institution, which is no ways consistent with this Instance of *David* and his Men.

2dly, THE Means of supplying the Necessity of *David* and his Men was Bread, which has a Natural Physical Efficiency to satisfy Hunger, and consequently to preserve Human Life; but Baptism has no Natural Physical Power to convey to us the *Forgiveness of Sins*, and *the Gift of the Holy Ghost*: Its Efficacy for such Supernatural Purposes depends only on a positive Institution, and therefore, *is not at all parallel* to the Instance of the Shew-Bread; and consequently, under this Second Rule, nothing can be inferr'd from *David* and his Men's Eating that Bread, to a Lay-man's Administring Valid Baptism: because they are things of quite different Natures and Effects, and no ways applicable to one another. So that to bring Lay-Baptism to this Second Rule, it must be prov'd Efficacious by *Virtue of a Divine Institution, Administred just as God himself has appointed*: But this can never be done, because there is *no Divine Institution of Lay-Baptism*.

IN short, to sum up all that I have said, or need to say, about this Instance of the Shew-Bread: Bread, before 'twas set apart for Sacred Uses, was common for all Men to Eat for the satisfying of their Hunger; but the Administration of Baptism for *Supernatural Purposes* was never thus common: The Priests giving the Shew-Bread, when *no other was to be had*, was then an Act of Charity, to which he was oblig'd by the very Law of Nature, enforc'd by the Reveal'd Will of God: But Lay-Baptism is no Duty incumbent on us, either by the Law of Nature, or Reveal'd Religion; the Law of Nature dictates nothing to us about Baptism for Supernatural Purposes, and Reveald Religion is wholly silent about *Lay-Baptism* for such Ends: The Shew-Bread had a Physical Natural Efficiency to satisfy Hunger, and preserve Life; and therefore the Priest had encouragement to give it, because he had no reason to doubt of its good Effect; but Baptism has no Natural Physical Efficiency for Supernatural and Spiritual Graces; its Effects are purely owing to a Positive Institution only; and therefore we have no encouragement to hope for its Effects, when the Institution is not observ'd in all its Essential Parts, as it certainly is not, when a Layman Administers. Further, in the Eating of the Shew-Bread there was *no Contradiction*; the Priest did not give it to be Eaten contrary to the Positive Institution, with a design by

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so doing to observe the same Positive Institution; but in Lay-Baptism there's a perfect Contradiction: The Positive Institution of Baptism is broken, that by so doing, the same Positive Institution may be observ'd and kept whole. From all which 'tis very clear and evident, that the Eating of the Shew-Bread, and the Administration of Valid Baptism (in Cases of Necessity) by a Lay-hand, are things infinitely different in their Nature, and consequently not at all applicable the one to the other. To which I beg leave to add, that the Eating of the Shew-Bread was NO AUTHORITY ADMINISTRATIVE ADMINISTRATION *for the conveyance of Supernatural Graces*, as Valid Baptism most certainly is: And therefore 'tis no wonder, that God put a good Construction upon *David* and his Men's Eating that Bread to satisfy their hunger, when no other was to be had; and yet on all occasions, severely punish'd the *Sacrilegious Usurpations* of every one that attempted to officiate in such Authority Administrations, as he had appointed for the conveyance of Spiritual Benefits; the *great Necessities* that urg'd them thus to officiate, were never admitted or allowed of, so much as but to mitigate their Crime, much less to make their Administrations Valid: This is apparently evident in the Case of *Saul's* taking upon him to offer a Sacrifice in his great Distress, when his Enemies were coming upon him, when he might have been slain before he could

could make his peace with God, when the Priest *Samuel* was not present ; when he had waited and strove so long, that he at last forc'd himself to offer a Sacrifice to procure the Divine Favour. We see, that all this NECESSITY and the ABSENCE OF THE PRIEST; this eager desire to obtain a Blessing ; was no excuse for his assuming the Priest's Office ; God would and did punish him for it, by rending the Kingdom from him, and giving it to another, as you may see in 1 *Sam.* 13. This is a standing Example, upon which we should always fix our Eyes, and thereby learn, that however God may excuse in some cases of Necessity, he will never do it in such great Instances, as the taking upon our selves to Administer, or willingly concurring with those who do Minister in the Priest's Office, without being *called of God, as was Aaron.*

3. A S for that other Text, where 'tis said *I will have Mercy and not Sacrifice*, it will as little serve for the Validity of Lay-Baptism as the rest. For the occasion of our Saviour's using those Words, and the place of Scripture from whence he quoted them, do evidently prove, that the Design of this Text is only to convince us, that *such Positive Institutions as are here call'd by the Name of SACRIFICE, were never appointed to frustrate and make void our Obligation to the Genuine Moral Duties of Natural Religion, particularly those of Justice and Equity, and of compassion and charity to the*

Necessities and Wants of our Fellow-Creatures; but that on the contrary, our Want of such Excellent Moral Virtues, and our being of an unjust, uncharitable and cruel temper, will make those Positive Duties when perform'd by us, both loathsome and abominable in the sight of God.

THIS I say is evident, First, from the occasion of our Saviour's referring the Jews to that Text, "*I will have Mercy and not Sacrifice*"; for the Disciples being hungry plucked the Ears of Corn on the Sabbath-Day, which the Pharisees observing, affirmed, that it was a Breach of the Sabbath, and therefore unlawful for them to do at that time; but our Saviour (who very well knew the barbarous Cruelty of their temper) bid them remember the Case of *David* and his Men's Eating the Shew-Bread, &c. and then tells them, "*If ye had known what this meaneth, I will have Mercy and not Sacrifice, ye would not have condemned the GUILTLESS*, St. Mat. 12. 7. Whereby he prov'd the Innocence of his Disciples, that they had not at all broken the Sabbath, by thus plucking the Ears of Corn to assuage their hunger; and that consequently, the *Moral Duties* of Mercy, and Works of absolute Necessity, were never intended by the Positive Institution of the Sabbath, to be reckon'd as Breaches of the Duty of Rest, which God requir'd on that Holy Day.

2dly. THE Place of Scripture from whence our Lord quoted those Words is *Hosea 6. 6. I desired*

desired Mercy and not Sacrifice. This does not mean that God did not require Sacrifice; for 'tis plain that he did require it, and all other Positive Duties signified by that general Word; and the *Jews* at that very time were bound to observe and obey all the Positive Institutions of the Mosaic Law, under no less penalty than that of "*Cursed be he that confirmeth not all the Words of this Law to do them.* Deut. 27. 26. So that the *not Sacrifice* here must mean [NOT ONLY SACRIFICE] or [NOT SACRIFICE ALONE] and therefore, the plain Paraphrase of this Text is, "*I desir'd or Requir'd* "*NOT ONLY SACRIFICE, not only your* "*Obedience to my mere Positive Institutions, but* "*also your Observance of my Moral Law of Mercy* "*and Kindness.* 'Twas the want of this and other Moral Virtues, together with their being guilty of cruel Murders, Robberies, and other Immoralities, that God complain'd of, almost throughout this whole Chapter, and for which he abhor'd their very Sacrifices, tho' they were of his own Appointment, and they were then bound and oblig'd to offer them to him: This is also confirm'd by *Micah. 6.* and *Isa. 1. 11, 12, 13, 14, 15, &c.* All which being duly consider'd, sufficiently declares the sense and meaning of [*I will have Mercy and not Sacrifice,*] that the design thereof is not to make void our Obligation to obey the Divine Positive Institutions; but to convince us, that the *Moral Duties of Natural Religion,* rein-

forc'd by Divine Revelation, are so far from being inconsistent with, that they must constantly accompany and attend our Obedience to, such Positive Institutions, and that our Approaches to God in his Positive Institutions, without such Moral Virtues, are so far from being accepted that they are hated and abhorr'd by him.

A N D therefore, all that (at most) can be inferr'd from those Words of our Saviour is, that *when a mere Positive Institution stands in necessary Competition with a Moral Duty of natural Religion, reinforc'd by Divine Revelation, then the mere Positive Institution must give way to the Moral Duty for that time and circumstance.*

N O W then, to try to apply this to the Case before us. There's a Divine Positive Institution, requiring Baptism to be Administer'd by One who has Christ's Commission for so doing. This Baptism is appointed to be a Means of conferring such merciful Graces and Benefits, as our miserable Nature could never have made any claim or title to, and which all the powers of Nature could never have bestow'd on us. It happens, that a Person wanting these inestimable Benefits most earnestly desires to obtain them by Baptism; but a Minister with Christ's Commission, is neither now, nor likely hereafter to be had: What then must be done in this extream Necessity? Why, says the Objector, *God will have Mercy and not Sacrifice:* And therefore, since

since Sacrifice now stands in competition with Mercy, the Sacrifice must give way to Mercy; the Divine Authority of the Administrator must not now be insisted on; but the Mercies and Favours must be bestowed on the Person by a Lay-man's Administring Baptism to him. This seems to be well said; but upon examination 'twill be found, that no such thing can be justly inferr'd from this Text, because, the *Mercy* there spoken of, is a *Moral Duty* of Natural Religion, and to be extended to the Indigent and Necessitous by *Natural Means*; but the *Mercies* to be receiv'd by Christian Baptism are infinitely above all *Natural Religion*, and consequently not to be convey'd by any *Natural Means*. The reason why we are oblig'd to perform those Natural Acts of Mercy, even when they seem to run counter to some mere Positive Institution, is because *Natural Conscience* dictates this Duty, and *Divine Revelation* has reinforc'd its Obligation; whereas we are bound to observe a *Positive Institution* merely upon the account of a Divine Law promulg'd to us, without which we could never have been oblig'd to the Observation of it. But this Reason is wholly wanting in Lay-Baptism; for *Natural Conscience* dictates nothing to us about bestowing of *Supernatural Mercies* by means of any kind of Baptism whatsoever; and as for Reveal'd Religion, that is wholly silent about a Lay-man's being ever capable of conveying such Mercies to us by Means

of Baptism ; so that the Lay-man has this Duty incumbent on him neither by the Law of Nature, nor of Divine Revelation ; and therefore, if he baptizes for Spiritual Purposes, *that he may shew mercy*, he ventures to do otherwise than the Positive Institution of Baptism requires, and at the same time is destitute of any the least Encouragement from the Text objected ; because there is no Law (either Natural or Reveal'd) that obliges him so to do.

BUT further : When God will *have mercy, and not sacrifice*, it is not intended that one or more Essential Parts of a mere Positive Institution, should be more necessary and obliging to us than the other Essential Parts thereof : No ; all that God then requires of us is, to prefer a Moral before a mere Positive Duty ; as is evident from what I have already said on this Subject. But our Assertors of the Validity of Lay-Baptism in Cases of Necessity, do unavoidably run themselves into this Inconsistency, of making one or more Essential Parts of a mere Positive Institution, to be of greater *Necessity* and Obligation, than another Essential Part of the same Institution : For, they make *Water* and *the Form of Baptism* to be more necessary and obliging, than the *Divine Authority* of the *Administrator*. But this Notion I have already endeavour'd to confute in the *Second Proposition*, to which I refer the Reader ; and desire him here to observe,

serve, how very disagreeable this is with God's requiring *Mercy*, a Moral Duty, *and not Sacrifice*, a mere Positive one. For 'tis in effect to make God say, [instead of, *I will have Mercy, and not Sacrifice*,] *I will have Sacrifice, and not Sacrifice*; since there is not one of those Essential Parts of Baptism, but what is merely of Positive Institution. This, of making one Essential Part of such an Institution to give way to the other Essential Parts thereof, in Cases of Necessity, without a particular Revelation of God's Will for so doing, is so strange, so Unscriptural a Practice, that there is not One Example of it in all the Sacred Writings of the Old and New Testament, from the first Chapter of *Genesis* to the last of the *Revelations*: But on the contrary, we have a flagrant Instance of God's Punishing this Practice in the Person of *Saul*, who in his NECESSITY, that he might obtain MERCY, made one Essential Part of a Positive Institution to give way to another of its Essential Parts. For the Priest, one Essential Part of the Positive Institution of Burnt-Offerings, being absent, he reckon'd the Burnt-Offering to be more Essential than the Administration of the Priest, and therefore offer'd a Burnt-Offering himself; for which rash Action, *Samuel* said to him, *Thou hast done foolishly, (i. e. wickedly) thou hast not kept (but hast broken) the Commandment of the Lord thy God, &c.* — *Thy Kingdom shall not continue, &c.*

1 Sam. 13. 11, 12, 13, 14. Here his Endeavour to obtain Mercy, by means of *but Part of a mere Positive Duty*, is, notwithstanding the Urgency of his Necessitous Circumstances, branded with the Name of a foolish wicked Action: And because 'twas not attended with the other Essential Part, *viz. the Ministration of the Priest*, was so far from being esteem'd a Valid Offering to God, that it prov'd (instead of a Means of Mercy) a Judgment and a Curse to the Offerer and his Posterity.

THUS we see, that tho' God will have us sometimes extend our *Mercy* rather than offer *Sacrifice*; yet when MERCY is to be obtain'd FROM HIM *by means of Sacrifice*; i. e. such mere Positive Duties as he has requir'd, he will not grant us the Mercy we sue for, by means of *but Part of such Sacrifice*. No; we must either beg it of him by our Observance of the *whole Institution*; or else, when we CANNOT have the whole, sit down contented till we can, since he has declar'd his Abhorrence of such *Partial Sacrifices*, and thereby taught us that they are *no Sacrifices at all*. 'Tis worth while to observe here, what Samuel tells Saul, (after he had reprov'd him for Breaking God's Commandment about Burnt Offerings;) *For now (says he) would the Lord have established thy Kingdom upon Israel for ever*, 1 Sam. 13. 13. — As much as if he had said, “ *If thou hadst not attempted* ”
“ to

“ to gain the Divine Favour by so unwarrantable
“ an Action ; if thou hadst been patient in thy
“ Necessity, and not endeavour’d to render God
“ propitious to thee by such an unlawful Method ;
“ He is a God of Mercy, and would not have
“ imputed Sin to thee for want of a Burnt-Of-
“ fering, when it could not be had according to
“ his Institution ; but on the contrary, would
“ have esteem’d thy not Medling therein, to be
“ an Act of Obedience to his Command, and con-
“ sequently (tho’ there had been no Burnt-Offering
“ made to him) would have been gracious and
“ merciful to thee and thy Children after thee ;
“ and as a Reward of thy Faith and Obedience,
“ would have establish’d the Kingdom to thee and
“ thy Sons for ever.” This, I say, is plainly
the Scope and Meaning of Samuel’s Words to
Saul : Whereby we are also encourag’d not to
distrust the Divine Goodness, but constantly
and patiently to wait and pray for it, without
presuming to endeavour to obtain it by *partial*
Sacrifice, when we are under such sad Circum-
stances, as not to be able to seek for it by
whole Burnt-Offerings ; when we cannot have
ENTIRE BAPTISM, according to the In-
stitution ; when there is no Priest to Admini-
ster it to us ; then ’tis a greater Act of Faith
and Obedience to refuse, than to accept of
supposed Baptism from a Lay-Hand. Nay,
for one who knows the Nature and Extent of
the Institution of Christian Baptism, to ac-
cept of, or acquiesce in Lay-Baptism in Cases
of

of suppos'd Necessity, 'tis a great Presumption: Because, 'tis expecting God's Mercy to be convey'd by such Hands, as *he has not appointed for that Purpose*, and to whose Ministration he never requir'd our Obedience: 'Tis the Superstition of making that absolutely necessary to Salvation, which God has not made so. As if when we WANT those Means which he has appointed, he could not extend his Favours and Graces without them: As if there were a *greater Degree* of Holiness in Water and a Form of Words, than in the Institution of the Christian Priesthood: As if none could be saved without the former, but every body without the latter: As if Water could be a Means of Graces *given*, without the Mediation of one who does truly *personate* God the *Giver*. In short, 'tis Superstition, nay, and Presumption too, to expect Mercy by means of but P A R T of a Sacrifice, when God appointed that the W H O L E should be the Means of obtaining that Mercy. And 'tis so exactly parallel to *Saul's Case*, and so infinitely different from the Design of the Text objected, that we may very fairly conclude, that Lay-Baptism cannot be Valid, even in Cases of Necessity. It cannot be sufficient, "*to supply the Spiritual Wants of those who are Un-*" "*baptiz'd*"; because there's no Comparifon between the *Natural Means* of Adminiftring to the ordinary Wants of the Necessitous and Indigent, and the *Supernatural Appointed Means* of

of supplying the *Spiritual Wants* of the Unbaptiz'd: For these latter are of so extraordinary a Nature, than no less than Mercies Supernatural are sufficient for so great a Purpose; and therefore no other Method must be used to obtain such Mercies, than what he who is to bestow them has appointed. *Obedience* (in this Case) *is better than Sacrifice*, especially than such a false Burnt-Offering as *Saul* (in the Instance above-mention'd) presum'd to offer to God. And may we all take warning by his Punishment, not to confine God to our Will-Worship; not to meddle in his Positive Institutes, and expect that he should concur with our foolish and presumptuous Interposing, in such Ministrations as he has confin'd to the Authority and Administration of his and his Christ's Appointed Priests and Ministers only.

Obj. XIII. The Exposition of the 39 Articles of the Church, which goes under the Name of *Gilbert Bishop of Sarum*, has this Remarkable Passage upon the 23d Article; Page 259, and 260. *Viz.* “ *It is to be consider'd,*
“ *that the High-Priest among the Jews, was the*
“ *Chief Person in that Dispensation; not only*
“ *the Chief in Rule, but he that was by the Di-*
“ *vine Appointment to Officiate in the Chief Act*
“ *of their Religion, the yearly Expiation for the*
“ *Sins of the whole Nation, by which Atonement*
“ *was made for the Sins of that People.——*
“ **HERE IT MAY BE VERY REASO-**
“ **NABLY**

“ NABLY SUGGESTED, That since none
 “ besides the High-Priest might make this Atonement ; then no Atonement was made, if any
 “ other besides the High-Priest should so Officiate.
 “ To this it is to be added, That God had by an
 “ EXPRESS LAW fixed the High-Priesthood
 “ in the ELDEST of Aaron’s Family ; and that
 “ therefore, tho’ that being a Theocracy, any
 “ Prophet empower’d of God might have transferr’d this Office from one Person or Branch of
 “ that Family to another ; yet without such an
 “ Authority, no other Person might make any
 “ such Change. But after all this, (not to mention the MACCABEES, and all their Successors of the Asmonean Family) as Herod
 “ had begun to change the High-Priest at Pleasure, so the Romans not only continued to do
 “ this, but in a most mercenary manner, they set
 “ this Sacred Function to Sale. Here were as
 “ great Nullities in the High-Priests that were
 “ in our Saviour’s Time, as can be well imagin’d
 “ to be. For the Jews keeping their Genealogies
 “ so exactly as they did, it could not but be well
 “ known in whom the Right to this Office rested ;
 “ and they all knew that he who had it, purchas’d
 “ it ; yet these were in fact High-Priests : And
 “ since the People could have NO OTHER, the
 “ Atonement was still perform’d by their Ministry. Our Saviour owned Cajaphas, the Sacrilegious and Usurping High-Priest, (Joh. xviii.
 “ 22, 23.) and as such he prophesied (Joh. xi.
 “ 51.) : This shews, That where the Necessity
 “ was

“ was Real and Unavoidable, the Jews were
 “ bound to think that God did, in Consideration
 “ of that, dispense with his own Precept. This
 “ may be a Just Inducement for us to believe,
 “ That whensoever God (by his Providence)
 “ brings Christians under a Visible Necessity, of
 “ being either without all Order and Joint-Wor-
 “ ship, or of Joining in an Unlawful and Defiled
 “ Worship, or Finally, of breaking thro’ Rules and
 “ Methods, in order to the being united in Wor-
 “ ship and Government; That of these Three,
 “ of which one must be chosen, the last is the
 “ least Evil, and has the fewest Inconveniencies
 “ hanging upon it, and that therefore it may be
 “ chosen.” — Thus far the Expositor. After
 whom comes another Writer, and applies all
 this to the *Positive Ministrations* of the Chri-
 stian Priesthood; and from hence would
 conclude, That the Baptisms of our Anti-
 Episcopal Dissenters, and of some Foreigners
 who are destitute of Episcopal Ordination,
 ought to be esteem’d good and valid: And so
 great a Stress does he lay upon our Expositor’s
 Judgment in this Matter, that he gives us
 this great Encomium upon the abovesaid Pas-
 sage in these Words: “ This is an Argument
 “ urg’d by the Good Bishop of Sarum, in his
 “ Articles, in this very Case I am arguing upon;
 “ and ’tis SO FULL to the Purpose, that I do
 “ not think it CAPABLE of an Answer.

Ans. Because this Objection is Authoriz’d
 by so great a Name; and boasted to be so
 very

very full to the purpose, I shall endeavour to refute it in a Double Respect. *First*, Upon Supposition, (tho' not granting) that all things asserted by the Expositor, concerning the *Jewish* High Priesthood and Atonement, were exactly as He in his Articles has represented them. And *Secondly*, Upon account of the real Truth of those Matters of Fact related by the Expositor, concerning the Institution and Change of the High-Priesthood.

1st. Tho' all things concerning the *Jewish* High-Priesthood and Atonement, were exactly as the Expositor has represented them, yet it will not follow from thence, that *Unauthorized* Baptisms, such as those mention'd in the Objection, are Good and Valid. Because the Christian Church never was yet reduced to the supposed miserable State of the *Jewish* Church, and *indeed never will be*; for the suppos'd Usurpation affected the whole Church of the *Jews*; because, the Atonement by the *Jewish* High-Priest could only be made in that *One Place* called the *Holy of Holies*, which was in the Temple at *Jerusalem*: Even a True High-Priest could not do it in any other part of the World; so that, when a Usurper had got possession of the Temple, and was by force of the Civil Power maintain'd therein; The *Jews*, if they had adher'd to the True High-Priest could have had no benefit by *his* *Ministration* of an Atonement, because he could have made no Atonement for them, being

ing forcibly kept out of the *Holy of Holies* : But the Ministrations of the Christian Priesthood are not so confin'd to *Place*, they are equally Valid over the face of the whole Earth ; so that if wicked Civil Powers in one Country, should even Destroy Christian High Priests, the Bishops : Yet still God's Promise of being with his Apostles, his High-Priests *to the End of the World* , and that *the Gates of Hades shall not prevail against his Church*, secures us thus much, that this Destruction, of Christian High Priests, shall not be Universal ; some shall be found on Earth with Powers to give Valid Ordination : if they are *Destroyed* in one Dominion, they will be found in another ; and the Ministrations of Baptism by those who are Ordain'd by them, will be Valid in every place. Which is a very different Case from that of the *Jewish* Priesthood.

But further, the Objection does not come up to the point, in the Matter before us ; it is not sufficient to justify the Anti-Episcopal Usurpations of Protestants who dare not communicate with the Church of *Rome*, by reason of her intolerable Corruptions in Doctrine and Worship ; for, even in the worst times of Popery, they that reform'd without Bishops to head them, might, if they would, have procured *Ministers* to be Ordain'd by REFORMED Bishops in *England*, if their own Corrupt Bishops *refus'd* to Ordain them. And 'tis not sufficient to object, that the Labour

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and

and Travel, &c. thus to obtain Valid Ordination, is excessive great; and in many Circumstances, next to impossible; for Men can easily remove these Obstacles; these mighty imaginary Mountains of Trouble and Danger, are no hindrance to them, when they are eagerly bent after Health, Pleasure, or Worldly Riches; then the *remotest Indies* are not too far for them to travel; the dreadful dangerous Wonders of the Deep do not terrify them; the fear of Robbers and Pirates, nay of merciless Murderers too, does not hinder their eager pursuit after perishing Treasures, and many times foolish Trifles: And is not a Valid Ministry vastly preferable to these? Are not the Divine Institutions unspeakably more advantageous, nay, Infinitely Richer, as they convey and Insure to us inestimable Treasures of Eternal Extent and Duration? Certainly they are; and therefore no Pains, no Industry, how great soever, can be too much, since 'tis *no less than our Duty* by all possible means, to procure and obtain them. So that, whatsoever Validity may be supposed to have been in the Ministration of the *Jewish* Usurping High Priest, the Church of the *Jews*, being by the Hypothesis, absolutely depriv'd of any Recourse to, or Dependance on the *True One*, can by no means be apply'd to Usurping Laymen's Ministrations in the Christian Church; because, the Church, where such Lay-men pretend to Minister is not universally deprived of

of any recourse to, or dependance on true Christian High Priests; they may procure Ordination from some or other of them; they may have, consequently, Instituted Ministrations if they will take pains to obtain them; which upon the *present Supposition*, the *Jews* could not obtain with all their power, because the Atonement could be made *only at the One Altar*, in the *Sanctum Sanctorum* at *Jerusalem*, from which the *Instituted High Priest* was (by supposition) forcibly kept by the Secular Power of the *Romans*——. And therefore the Baptisms here pleaded for, being not parallel to the supposed Case of the Atonement; because Baptism can be had as it was Instituted, (which the Atonement ('tis supposed) could not) must not be allow'd to be Valid, as the Atonement is suppos'd to have been. And much less can it from this Instance be inferr'd, that Baptism by *our Anti-Episcopal Dissenters* is Valid; for, they *Unauthoriz'd attempt this*, even where Christian *High Priests* are in the actual Execution of their Office; and they aim at the Priesthood it self, in *opposition* to, and *rebellion* against the *Vicarious Power* of Christ, in those Christian Bishops to whom they owe Subjection; and from whose Hands they ought, and yet refuse to receive Authority for such Ministrations; which is so monstrous an Attempt of Usurpation; and the persisting in, concurring with, and encouraging of it, so perversly Impious, that the

Church was never, till within these Last Two Hundred Years, exercis'd with the like Flagitious Wickedness: And therefore, our Expositor's own Condition, of God's acceptance of such Uninstituted Ministrations, will not here take place, — for his Proviso is this; *That the People could have no other, and That the Necessity was real and unavoidable among the Jews*; but it is not SO among Christians: It never was, nor ever will be so, for the Reasons I have mention'd. And his supposing “*Christians to be brought by God's Providence under a visible Necessity of — Breaking through Rules and Methods, in order to the being United in Worship and Government,*” is not sufficient to make Valid the Uninstituted Ministrations of any Number of Men, from this suppos'd Instance of the Jewish Church; till the imagined Necessity of those Men can be prov'd to be *as Real and Unavoidable, and as Universal too*, as that of the Jewish Church is here represented to have been. — Tho' after all, the Case was otherwise in that Church; for notwithstanding the wickedness of *Herod* and the *Roman* Governors, and of the *Jews* too, in disposing of the High Priesthood, the *Essential Institution* of that High Priesthood was *not Vacated*. For,

2dly, Tho' our Expositor says, that “*God had by A N EXPRESS LAW fixed the High Priesthood in THE ELDEST of Aaron's Family*”; I must crave leave to say, that

that this *Express Law* is not to be discover'd in the Canon of Holy Scripture. There we find the Institution of the *Jewish High Priesthood* to have been *expresly* in Aaron and his Sons. For thus says God to Moses, "Take
 " *thou unto thee Aaron thy Brother, and his*
 " *Sons with him, from among the Children of*
 " *Israel, that he may Minister unto me in the*
 " *Priest's Office.* — — And thou shalt make
 " *Holy Garments for Aaron thy Brother, for*
 " *Glory, and for Beauty,* *Exod. xxviii. 1, 2.*
 The Description of those Glorious Garments is in the following part of that Chapter; and they were appointed to be wore by him when he went into the *Holy Place, i. e.* within the Vail: Then at the 40th *verse* the Coats, Girdles, and Bonnets, for Aaron's Sons, are appointed; and *verse 41.* God says to Moses concerning Aaron's Garment, and his Sons Coats, &c. "Thou shalt put them upon Aaron
 " *thy Brother and his Sons with him, and shalt*
 " *Anoint them, and Consecrate them, and Sancti-*
 " *fy them, that they may Minister unto me in*
 " *the Priest's Office.* And (*verse 42. and 43.*)
 " *thou shalt make them Linen Breeches, to cover*
 " *their Nakedness, &c.* And they shall be upon
 " *Aaron and upon his Sons, when they come in*
 " *unto the Tabernacle of the Congregation, or*
 " *when THEY come near unto the Altar to*
 " *Minister in THE HOLY PLACE; —*
 " *It shall be a Statute for ever unto him, and*
 " *his SEED after him.* Again, *Exod. xl.*

13, 14, 15. God commands Moses to put upon Aaron the Holy Garments and Anoint him, &c.
 “ And to bring his Sons and Cloath them, —
 “ and Anoint them, — that they may Minister
 “ in the Priests Office: for their Anointing shall
 “ surely be an everlasting Priesthood, throughout
 “ their Generations. In the xvi. ch. of Leviticus we have an exact Description of the Atonement, and of the High Priest’s Ministration thereof in the Holy Place once a Year, and not one Word of Aaron’s ELDEST SON, but indefinitely in verse 32. ’tis said, “ And
 “ the Priest whom he shall Anoint, and whom he
 “ shall Consecrate to Minister in the Priest’s
 “ Office in his FATHERS STEAD shall make
 “ the ATONEMENT. — and verse 34.
 “ This shall be an Everlasting Statute unto you to
 “ make an Atonement, &c. Further, Lev. xxi.
 10. God speaks of the High Priest without any particular designation of the Eldest to that Office; “ He that is the High Priest among
 “ his Brethren, &c. So Numbers iii. 10. Thou
 “ shall appoint Aaron AND HIS SONS, and
 “ they shall wait on their Priests Office, and the
 “ Stranger that cometh nigh shall be put to Death.
 “ Likewise, Numb. xviii. 1. The Lord spake
 “ unto Aaron, thou and thy Sons with thee shall
 “ bear the Iniquity of your Priesthood. And
 “ ver. 7. Thou and thy Sons with thee shall keep
 “ your Priests Office for every thing of the Altar,
 “ AND WITHIN THE VAIL, and YE
 “ shall serve. I have given your Priests Office
 unto

“ unto you, as a Service of Gift, and the
 “ STRANGER that cometh nigh shall be put
 “ to Death. Thus we see, that the High
 Priesthood was (by Express Law) in *Aaron*
 and his Sons ; and no Mention made, that it
 should be and remain in the Line of the Eldest
 Son only.

I know 'twill be answer'd, That God him-
 self commanded *Moses* to Consecrate *Eleazar*,
 the Eldest Son of *Aaron*, to be High Priest in
 the Stead of his Father, *Numb. xx. 25, 26, 27.*
 and that therefore the Law confin'd the High
 Priesthood to the Eldest Son's Line.

In Return to this ; No one will deny so
 plain a Matter of Fact, as that of *Eleazar's*
 Succession to the High Priesthood, and that it
 was by the Express Command of God ; but
 the Consequence which the *Objector* draws
 from this particular Instance, is not to be al-
 low'd : Because, the Standing Law about the
 High Priesthood, is, That it shall be in *Aaron*
 and his Sons. And there is another Law
 concerning the same Office, that excludes the
 Eldest, as well as any other of *Aaron's* Sons,
 from that Great Dignity, if he should chance
 to have any Impediment mention'd in that
 Law : For, says God unto *Moses*, *Lev. xxi.*
17, to the 23d. “ Speak unto *Aaron*, saying ;
 “ WHOSOEVER he be of thy Seed in their
 “ Generations that hath any Blemish, let him not
 “ approach to offer the Bread of his God : For
 “ WHATSOEVER MAN he be that hath a
 N 4 “ Blemish

“ Blemish, he shall not approach; a Blind Man,
 “ or a Lame, or he that hath a flat Nose, or
 “ any thing superfluous, or a Man that is broken-
 “ footed, or broken-handed, or crook-back’d, or
 “ a Dwarf, or that hath a Blemish in his Eye,
 “ or be scurvy or scabbed, &c. NO MAN that
 “ hath a Blemish of the Seed of Aaron the Priest,
 “ shall come nigh to offer the Offerings of the
 “ Lord made by fire: He hath a Blemish, &c.
 “ he shall not go in unto the VAIL, nor come nigh
 “ unto the Altar, because he hath a Blemish.

This is positive and exprefs: And it cannot
 be fairly affirm’d, That God would secure all
 the Eldest Sons from every one of these Ble-
 mishes, that they might Minister before him
 within the Vail. This is not to be suppos’d,
 that God would *always* interpose in Behalf of
Them only, and give them no Promise of such
 his more than Ordinary (no less than Mira-
 culous) Providence over their particular Per-
 sons. So far is he from giving ’em this Secu-
 rity, that he says, *Whosoever, whatsoever Man*
 “ *he be of thy Seed in their Generations, that*
 “ *hath a Blemish, he shall not go in unto the*
 “ *Vail.* As much as if he had said; Even
 the otherwise most Esteem’d Person of the
 Seed of *Aaron*, whether for being the First-
 born, or the Chief for Wisdom, Knowledge,
 &c. if he hath a Blemish, he shall not be
 High Priest, nor make an Atonement before
 me. One of these Blemishes might have hap-
 pen’d to the Eldest, as well as to another;

and

and therefore, God's Appointing *Eleazar* (the Eldest Son of *Aaron*) to succeed his Father in the High-Priest's Office, is no Argument that it was a Standing Law of God, that this Office was always to remain confin'd to the Eldest of *Aaron's* Sons. And since any of those Sons might happen to have a Blemish, therefore God made *no express Law* (as our Expositor says he did) to **FIX** *the High-Priesthood in the ELDEST of Aaron's Family*: For the Law *expressly fix'd* it in *Aaron* and his Sons, that if one of them had any Blemish, or indeed any other Impediment, another Son might validly enter into the Holy Place. For, the Atonement was expressly commanded to be made Once a Year; and it must not have been omitted to be made, even tho' the High Priest in Possession had chanced to have a Blemish, as long as another Son of *Aaron* was to be had, and a Vail (or Holy Place) was in being, until the Coming of the Great High Priest, Christ Jesus: For, says the Law, "*This shall be AN EVERLASTING Statute unto you, (i. e. Everlasting till the Coming of Christ) to make an Atonement for the Children of Israel, for all their Sins, ONCE A YEAR, Lev. xvi. 34.*" Which could not have been obey'd, if none but the Eldest of *Aaron's* Family must (by the Law) have enter'd within the Vail; and if he had been at the same time so blemish'd, as that he might not enter therein. For the Atonement must
(in

(in such Case) have ceas'd to be perform'd during the Life of such a High-Priest; which is contrary to the *Express Law*, that required it to be constantly made Once a Year; and therefore the High-Priesthood was not by *Express Law* fix'd in the Eldest of *Aaron's* Family. This we find in Fact to have been true; for the Scripture records several High-Priests who were not of the Line of *Eleazar* the Eldest, but of *Ithamar*, the Younger Son of *Aaron*. For Example: *Eli*, in the Time of the Judges, 1 Sam. ii. 27, 30. *Abiah*, i. e. *Abimelech*, in the Reign of King *Saul*, 1 Sam. xiv. 3. xxi. 1. and xxii. 15. called also *Abiathar* the High-Priest, St. Mark ii. 26. whom King *Saul* slew. So likewise another *Abimelech*, in the Reign of King *David*, 2 Sam. viii. 18. and in the Reign of King *Solomon*, *Abiathar*. These, 'tis plain, were not in the Line of *Eleazar*; for his Sons are mention'd particularly by Name, 1 Chron. vi. and not one of these High-Priests is reckon'd among them: Yet they executed the Office, and no Mark of Infamy is set upon them for so doing, because they were not the *Strangers*, who by the Law of *Moses* were to dye for coming within the Vail; for they were of the Sons of *Aaron*. And certainly, if they had been Invaders of the High-Priesthood, God would have given us some Notice of his Dispensing with his own supposed Law, or else some Mark of his Displeasure at their Usurpation; to have warn'd others from

from the like Sin for the future: As he did upon King *Saul*, for but Offering a Burnt-Offering, when he had no Authority to do so, being no Priest.

This Argument might be prosecuted much further; but I think enough has been said, to prove, That God did *not* by an *Express Law*, fix the High-Priesthood in the Eldest of *Aaron's* Family: And therefore, when any other of *Aaron's* Sons got into the High-Priesthood, the *Essential Law* of God concerning the High Priesthood (which requir'd that it should be in *Aaron and his Sons*) was not vacated. And this was the Case of the *Maccabees*, and all their Successors of the *Asmonean Family*; they were of the Sons of *Aaron*, and therefore Valid High-Priests; because the Institution requir'd, that a Priest of the Sons of *Aaron* should be Anointed and Consecrated *High-Priest*, and that no other should be so.

To come now to the High-Priests in *Herod's* and the *Romans* Time, they were also of the Sons of *Aaron*: For, notwithstanding the Wickedness of setting that Office to Sale, &c. *Josephus* assures us, that it was done with this particular Regard, that those who obtain'd it were in *Holy Orders*. His Words are these:
 “ Herod having now receiv'd the Kingdom from
 “ the Romans, made no longer any Scruple of
 “ Chusing the High-Priests out of the *Asmonean*
 “ Race; but conferr'd the Honour indifferently
 “ upon Persons, tho' never so obscure, provided
 “ they were but in HOLY ORDERS.” *Josephus's*

phus's Jewish Antiquities, Book XX. Cap. 8. pag. 1206. 8vo. This shews, that *Herod* and the *Romans*, as wicked as they were, had so much regard to the *Jewish* Laws, as not to prostitute the High-Priest-hood to any who were not of the Seed of *Aaron*: And therefore it is reasonable to conclude, that the High-Priests in our Saviour's time were Valid High-Priests, because of their *Descent from Aaron*, whereby God's Institution of the High-Priest-hood was preserv'd, tho' wickedly Circumstantiated by the buying and selling of so Sacred an Office.

Thirdly, and Lastly, The Expositor's Assertion, " *That the Atonement was still perform'd* " *by their* (*i. e.* what He calls the Usurping " High-Priest's) *Ministry*, is begging the Question; 'tis affirming what he ought to have prov'd, and has not once attempted to do any thing towards it: And till he do's make it good, I shall take the liberty to deny, that his suppos'd Usurping High-Priests perform'd any Atonement at all: And the Reason why I do deny it, is, Because if they were not instituted High-Priests, their pretended Sacerdotal Acts, attempting to propitiate the Divine Nature, were as Null to that Purpose, as King *Saul's* was before them; that is, wholly Null and Void; and for the same Reason as his was. But further, even tho' those High-Priests were, as I have endeavour'd to prove them, High-Priests

Priest according to the exprefs Law or Institution of the High-Priesthood : Yet it does not appear that any Atonement for the Sins of the *Jews* was made by their Ministration in our Saviour's time : For with what Sense can it be said, that Atonement was made for them, who were then appointed to Wrath and Vengeance ? For that People, over whom our Saviour wept, because through the Hardness of their Hearts they were Spiritually blinded ; *The things that belong'd to their Peace were hid from their Eyes ;* They were then in actual Bondage to the *Romans* for their Sins ; They were at that time filling up the Measure of their Iniquities ; and for their Impieties, the *Wrath was coming upon them to the utmost* ; insomuch that the dreadful Days were speedily coming, wherein their Glorious City and Temple should inevitably be destroy'd, themselves in vast Multitudes be slain with the Sword, and the remainder of them be led Captive into all Nations. Was any Offering made then by the most Regular *Jewish* High-Priest, of any Efficacy to atone for such Sinners : If it was, let the Expositor inform us how we may know it ; and when he has done this, then let him try how he can prove, that the Offerings of his suppos'd *Un-instituted* High-Priests were of the same Validity : If he does not prove this, his whole Objection is lost ; for till the Atonement he talks of, is *prov'd* to have been Valid ; Unauthoriz'd Baptisms

Baptisms will not be prov'd Valid by his pretended Atonement.

He says, That, "*where the Necessity was real*" "*and unavoidable, the Jews WERE BOUND*" "*to think, that God did, in Consideration of that,*" "*Dispense with his own Precept.*" This must be acknowledg'd in one Sense, and absolutely deny'd in another. It must be acknowledg'd that God in such *real* and *unavoidable Necessities*, Dispenses with his own Precept; that is, does not expect Us to Obey it, when 'tis out of our Power to Obey it: He then Dispenses with our *Non-ability* to perform it; and so imputes not to us the *Omission* of it. But then 'tis absolutely to be deny'd, that in such real and unavoidable Necessity, where we cannot have *his Positive Institutions*, He Dispenses with them by allowing us to COMMUTE, and put instead thereof a *Humane Institution*, to serve for the *same Purposes* as the Divine One: This, I say, is absolutely to be denyed, because it infers, that God equalizes a Humane Institution, with His own Divine One; which is absurd, besides contrary to the *Faith* and *Practice* of the *Jews*, who always (when they thought and practis'd as the *Mosaic Law* directed them) reckon'd that God would not, in Cases of greatest Necessity, allow them to Substitute their own Inventions, in the room of his Positive Institutions. For thus when they were in Captivity in *Babylon* 70 Years, they did not dare to Sacrifice, because they were Destitute
of

of the Temple and Altar where God had placed his Name, and where the Institution requir'd their Sacrifices to be offer'd. The same we find in that People to this Day; for ask but any of the Knowing Persons among them, why they do not now offer material Sacrifices to God as *formerly*? and they'll tell you, they dare not, because they have not the APPOINTED Temple and *Altar*: If you tell them they may build Altars, and offer thereon; they'll answer you, That God will not so DISPENSE *with his Precept*, and that such Sacrifices will be an Abomination to him, and therefore of no Benefit, but rather of dangerous Consequence to them; and that it is safer for them to believe, that God under their present Circumstances, expects no material Sacrifice at all, than in our Expositor's Sense to think, that God, *in Consideration of their real and unavoidable Necessity* [of an Altar and Temple] will *dispense* with their Building any *Uninstituted Ones*, and making Sacrifices and Burnt-offerings in and upon them. The same we should have found, if in the time our Expositor refers to, that People had been destitute of *Instituted* High-Priests and Priests; they knew that a STRANGER *was not to come nigh*, they had Experience enough of God's Judgments *on such*, notwithstanding their Pleas of *Necessity*; and therefore they were *Bound to think* the direct Contrary to what our Expositor is pleas'd to affirm; and consequently so are Christians too, if any Arguments

guments, with respect to them, may be drawn from the *Jews* Faith and Practice about such Positive Institutions. The Expositor and his Friend endeavour to make such Arguments in the Objection ; and therefore 'tis very just to deal with them in their own way, and consequently to conclude against them from the *Duty* of the *Jews*, to that of *Christians* ; That when we cannot have, or obtain *God's Positive Institutions*, we must not *set up our Own* instead thereof ; but are BOUND *to believe*, that in these Respects, God dispenses with our *Want* of them ; that we must wait his Leisure till he shall bless us with them ; and in the mean time not *dare* to *Break thro'* *such his Rules and Methods* prescrib'd to us ; and consequently, not to Baptize without an Administrator, who is Vested with his Commission : Since such a Baptism is no Instituted Baptism, and its Ministration for all the Purposes of the *Instituted One*, is equalizing a Humane to a Divine Institution ; which is not only an Absurdity, but an Abomination too. And, I think, this is enough in Answer to the late Bishop of *Sarum's Boasted Unanswerable Objection*.

The following Objections are brought by one who styles himself a Clergy-man of the Church of *England*, in his printed Letter to Dr. *Brett*, concerning his excellent Sermon against *Lay-Baptism* ; and he tells us just before he brings them, *Pag. 17*. That “ to shew
“ that

“ that every Christian, as Christian, has a natu-
 “ ral Right to Baptize; tho’ he grants, “ that
 “ he that does it, not Ordain’d, as he ought
 “ to be, and not in Cases of absolute Neces-
 “ sity, acts presumptuously, and is very Au-
 “ dacious. *He will use an Argument or two*
drawn from the Scriptures.

Obj. XIV. His first pretended Argument is
 taken from St. Mark ix. 38, 39, 40. or St.
 Luke xi. 49, 50. “ *John answer’d, saying, Master,*
 “ *we saw one casting out Devils in thy Name;*
 “ *and he follow’d not us, and we forbid him, be-*
 “ *cause he follow’d not us. But Jesus said, For-*
 “ *bid him not, for there is no Man who shall do*
 “ *a Miracle in my Name that can lightly speak*
 “ *evil of me: For He that is not against us, IS*
 “ ON OUR PART. The Sense of which
 Words the Objector says, is this: “ He that
 “ pursues the same End that we do; that
 “ strives to Beat down the Kingdom of Satan
 “ as we do, is not to be forbidden, he is on
 “ our side: And does not every one that Bap-
 “ tizes a Child, or Person adult, bring his
 “ *helping-hand* to subvert the Kingdom of
 “ Satan? and shall we presume to forbid
 “ him, &c.?

Ans. He that does his LAWFUL Endeavour to Beat down the Kingdom of Satan, ought not to be forbidden; but he that uses UNLAWFUL Endeavours to that End, ought to be prohibited; because (to use the Apostle’s Words) he does Evil [he acts contrary

trary to God's Law] *that Good may come of it.* St. Paul says, that the *Damnation* of those who affirm and practice this, is just: And therefore, he who uses his Endeavours *unlawfully*, i. e. contrary to the Law of God, tho' he may *design* to Beat down, yet, in *reality*, he promotes the Kingdom of Satan, which is *advanc'd* by nothing more than by Disobedience and Rebellion against God's Laws. And this is the Case of the Lay-Baptizer with us. The Laws of God, and of this Church, have excluded him from the Ministration of Baptism; therefore when he attempts to Minister, he is *Disobedient* and *Rebellious* against these Laws; and so *adds strength* to the Kingdom of Satan, instead of *beating it down*. Besides, the Man objected, did miraculously *Cast out Devils in Christ's Name*; this effectually beat down Satan's Kingdom: For, *how can Satan cast out Satan*, says our Lord? And when our Advocates for *Lay-Baptism* can prove, that *such Baptism* has a *Miraculous Efficiency* for the Destruction of Satan's Kingdom; (for to say this without proof, is only begging the Question) or when our Lay-Baptizers themselves shall work as *uncontroverted* a Miracle as that was, for the Confirmation of their Practice, then 'twill be time enough to believe the Validity of those Baptisms; but till that time comes, we must conclude the Objector at best to be mistaken, if not worse, a
Perverter

Perverter of the Sacred Text he adduces, for the *Validity* of such Unauthoriz'd Baptisms.

Obj. XV His Second Imaginary Argument to this purpose, is taken from 1 St. Pet. ii. 5, 9. "*Ye also——are built up a Spiritual House, an Holy Priesthood, to offer up Spiritual Sacrifices, acceptable to God through Christ Jesus.——But Ye are a chosen Generation, a Royal Priesthood.* St. John, Rev. i. 6. tells us, *that Christ has made us Kings and Priests unto God and his Father——.* And he gives us the same Appellation, Chap. v. 10.—"*This is apply'd to all Christians, therefore all Christians are Priests, consequently may Baptize——.* That this is no Novelty he brings Tertullian's Authority to prove; "*Nonne & Laici Sacerdotes sumus? Scriptum est enim, Regnum quoque nos & Sacerdotes Deo & Patri suo fecit. Differentiam inter Ordinem & Plebem constituit Ecclesia, & Honor per Ordinis concessum Sanctificatus: adeo ubi Ecclesiastici Ordinis non est Concessus, & Offers & Tinguis, & Sacerdos es tibi solus.* And presently after, "*Igitur si habes jus Sacerdotis in temetipso, ubi necesse est, habeas oportet etiam Disciplinam Sacerdotis, ubi necesse sit habere jus Sacerdotis.* Exhor. Castit. The least that these Words imply, is certainly, that in Tertullian's Judgment, the Laity have a Right to the Priesthood, and where 'tis a Case of Necessity may exercise that Right. And hence 'tis evident, that only Order

“and Regularity makes some Act, and re-
 “ strains others from acting in that Capacity.
 To which add, what he calls his Third
 Argument, that in *Gal. iii. 28.* ’tis said, “*In*
 “ *Christ Jesus there is neither Jew nor Greek,*
 “ *neither Servant nor Free, neither Male nor*
 “ *Female, for ye are all one in Christ Jesus.*
 “ Therefore ’tis not absolutely necessary in it
 “ self that Baptism should be perform’d by
 “ an Episcopal Hand, because in Christ there
 “ is no distinction of Persons.

Answ. This Gentleman should have taken
 into his Account the Promise of God to the
 Jews, “*Ye shall be unto me a Kingdom OF*
 “ *PRIESTS, and an Holy Nation, Exod. xix.*
 6. Upon a right consideration of which, he
 would have preserv’d himself from the mis-
 chief, of so *unsafe* an Interpretation of the
 Parallel Texts of the New Testament, and his
 Readers too, from the *Infection* which some
 of them may draw in, from his Publication
 of it. That Text in *Exodus* never exalted the
Common-People of the Jews, to be Proper Lite-
 ral *Priests*, nor gave them any Right to the
 Positive Instituted Functions of the Priest-
 hood; so far from that, that those among
 them, who thought they might perform those
 Priestly Functions, upon their Attempt to do
 so, found to their Sorrow, that they were
not such Priests: (King *Saul* is a standing Proof
 of this.) And the Judgments inflicted on
 them are recorded in the Sacred Oracles, to
 warn

warn us all to avoid such False and Presumptuous Notions, and the Dangerous Practices consequent thereupon.

The Common *Jews* then were only Priests in a *Figurative* Sense of the Word, *i. e.* As God Selected and Consecrated his Proper Priests, and took them *from among Men*, publicly to offer such Gifts and Sacrifices to him as he had *appointed* them: So, he took and separated to himself from among other Nations, the People of the *Jews*, that they might acceptably offer to him such Services, particularly Publick Ones, as he should appoint them also. Even God's *Proper Priests* were limited by him, what Publick Services they should perform to him, inasmuch, as that none of them could *Validly* Minister in the *peculiar* Office of the High Priest who was their Head, and they were all dependant on him. So the Common *Jews*, the Figurative Priests were limited in their Publick Services; they were none of them to Minister, except *jure Prophetico* in the *Peculiar Offices* of the *Proper Priests*, who were also their Heads and Governors, in the Publick Divine Services. It was a *great Privilege* for the Common *Jews* to be admitted by God, to offer him the Publick Services, or Figurative Sacrifices of Prayers and Praises, together with those of themselves, Souls and Bodies, to his reasonable Service; and to be accepted by him when they did this as he had appointed them, in

subordination to, and dependance on his Positive Instituted Priests; and this was their Figurative Priesthood. They are called Priests, only in this *remote* improper Sense of the Word *viz.* because, they were *separate* from other Nations, and *such* their Services were accepted of by God, as the *Proper Priests* were taken from among Men, and their *Positive Instituted Offerings and Services* were acceptable to him, upon the account of his thus *separating* and *Consecrating* of them.

This *Separation*, and *Consecration* of his Instituted Proper Priests by God himself, was not (as the Objector would have it) only for *Order and Regularity*, but also that they might be *Shadows and Types* of Christ, the *Great High Priest* which was to come, in whom alone we can be accepted. They, and the Bloody Offerings and Sacrifices made by them for the People, were appointed to resemble H I M, and the Sacrifice he was to make for the Sins of the whole World, as St. Paul in his Epistle to the *Hebrews* has abundantly prov'd. And this had infinitely more in it than bare *Order and Regularity*, 'twas an Instituted Method, of interceding with God by the Mediation of Jesus Christ, in behalf of fallen Man; 'twas an appointed way of executing Christ's Mediatorial Office, by visible Representatives of him, and Types of his Ministrations, to reconcile *us* to God, and God to *us*.

'Tis the same now in our Christian Dispensation: The Apostles and their Successors are appointed not only for *Order* and *Regularity*, but also, and more especially, to *Represent* our *Saviour*, to be His Vicegerents and AMBASSADORS, to bear *his Character* and *Authority*; for says He, *As my Father hath sent me, even so send I you. Lo I AM with you! He that Hears you, Hears ME.* This continues visible to us, *His Mediatorial Office*, and makes their Instituted Ministerial Acts to be *His*, and for that Reason acceptable to God for our Spiritual Benefit and Advantage. Hence we discover, that *Tertullian's* Notion concerning the Priesthood of Private Christians was a Montanistical Error; for their Priesthood spoken of in the several Texts objected, amounts to no more than that *Figurative Priesthood* which belong'd to the Common *Jews*, as God's *Segullah* or peculiar People, for the Reasons I have given before concerning them. To which add, that the Text in *St. Peter* confirms this, by naming the Sacrifices they are to offer, for he says their Priesthood is "*to offer up Spiritual Sacrifices, i. e. those of Prayers and Praises, &c.*" As for the other Positive Sacrifices, appointed by Christ to be made by his Instituted proper Priests, *viz.* the Dedication of Persons to God by Baptism; the offering of the Commemorative Sacrifice of Christ's Body and Blood in the Eucharist; and presiding in all other Publick Divine Service to

O 4 mediate

mediate between God and the People in Christ's stead, these are Sacrifices peculiar to the Order of the Clergy, and this Text never design'd them to be perform'd by Lay-Christians. For says St. Paul "*Are all Apostles?*" 'Tis His strong Negation, as much as if he had said, ALL Christians are NOT APOSTLES. The *Apostles* and their *Successors* are Christian Priests, because their Ministerial Office is to Mediate with God, as Christ's Representatives, in our behalf: this the Scripture abundantly proves, and the Universal Church constantly testifies. Common Christians are not *such Priests*, they have not this Office of being Christ's Representatives, committed to them, for who can take *this Honour to himself*, but *he that is call'd of God as was Aaron?* The Text adduced will as much prove them *Literal Kings*, as *such Priests*; for 'tis said, Christ *has made us KINGS and Priests*. If People once perswade themselves, that this Great Office belongs to them, because they are Christians; God's Authority in His Kings will be trampled under Foot, and despised among Men. It behoves Princes, and all other inferior Orders, to take care of such dangerous Interpreters of Scripture as these would be. Christians *as such* are highly exalted, by their Redemption from the Slavery and Bondage of Sin and Satan; from the vile Servitude to their own Lusts; and from the Burden of the *Mosaic Law of Costly Ceremonies, &c.*

In

In this they are *Kings*, being brought into the Glorious Liberty of the Sons of God, and having through the Aids and Assistances of the Holy Ghost, a Capacity of overcoming all the Powers of Darkness. But they'll lose this their Spiritual Dignity, if they assume to themselves the Title and Office of Kings in the proper Literal Sense of the Word: and so they will their Priesthood too, if they presume, like *Saul*, to attempt to Minister in the *Positive Instituted* Functions of Christ's Appointed Priests.

Thus we see that Christians, as such, are no otherwise Priests than the Common *Jews* were; only thus much they are higher advanced than the *Jews*, that they are *Kings* too, by that Spiritual Freedom, Liberty, and Power, which I have mention'd, and which the *Jews*, under their Dispensation, could not boast of, as we may.

There is another Sense wherein Christians, *as such*, Collectively taken, may be term'd Kings and Priests; and that is, as they are the Members of that B O D Y, whose Head *Christ Jesus* is King and Priest in the highest Sense of those Words: It is no Novelty to call the Body by the Name given to the Head: For the Scripture it self calls the *Church*, which is the Body of Christ, by the Name CHRIST. 1 Cor. xii. 12. *For as the Body is One, and hath many Members, and all the Members of that One Body, being many, are One Body: so also is*
CHRIST

CHRIST, or the Body of Christ, which is His Church. And since the Scripture calls the Church, *Christ*, 'tis no Wonder to find the same Divine Writings call Christians, i. e. *all the Church of Christ, Kings and Priests*; for those Texts speak of the Universal Body, the Church collectively taken: "*A Spiritual House; a Holy Priesthood; a Royal Priesthood.*" This is the meaning of that other Text, "*Kings and Priests*; i. e. in One Body ye are *Kings and Priests*, because ye are the Body of Christ, who is KING AND PRIEST. And as any single Member (*as such*) of that Body, is not *Christ* in the proper Sense of the word; so neither is any Member thereof, *as such*, a King or Priest in the proper Sense of those Words. They are only so in a Figurative Sense, as they are related to, and are in Union with their Head: And so they are likewise as they are Members of the Respective particular Churches, whose visible Spiritual Heads, the Bishops, are Spiritual Kings and Priests by Christ's Institution; to whom the Members are united, and consequently in subjection: And therefore, tho' Christ respects *no particular Person*, more or less, for being of a *Jewish or Gentile* Offspring; for being *Bond or Free, Male or Female*, but regards the Obedience, &c. of all alike; yet he makes a distinction of *Offices*, and requires the several Members of his Body the Church, to keep

keep their proper Stations, (as *St. Paul* most excellently argues throughout his 12th Chapter of the 1st Epistle to the *Corinthians*) to perform their several respective Functions; and to be in Subordination, the Inferior to the Superior, that his *Authority* may be preserv'd visible in his Church, and all the Members thereof may refer to him, the Spiritual Benefits they receive through his Instituted Ministrations, by attending on, and receiving them, at the Hands of those, whom he has made *his Representatives* for that purpose: And therefore, 'tis absolutely necessary by Christ's Institution, that when we are Baptiz'd, we should receive Baptism from an Episcopal Hand, which is Christ's *Officer*, and so far *himself*, notwithstanding that, in Christ Jesus there is no Distinction, or Respect of *Persons*.

I CONCLUDE this Appendix, earnestly intreating the most Reverend, the Right Reverend, and Reverend GOVERNORS and MINISTERS of Christ over his Flock, in all Parts of the UNIVERSAL Church, the PRIESTS of the most High God! who are duly Authoriz'd to represent and make visible to us, the once Visible, but now Invisible PRIESTHOOD of the Great High Priest of our Profession Christ Jesus! who have not taken this Honour unto themselves without being call'd of God, as was Aaron! who are therefore the Delegated AMBASSADORS for Christ, and appointed STEWARDS of the Mysteries of God,
to

to whom he has given the KEYS, and committed the Custody of the TWO GREAT SEALS of the Kingdom of Heaven; so that *whatsoever they shall bind on Earth, shall be bound in Heaven; and whatsoever they shall loose on Earth, shall be loosed in Heaven.* I humbly beseech them, in the Bowels of Jesus Christ, to consider the great Dignity of their High and Holy Calling, and their UNALIENABLE Right to Administer those SACRAMENTS, which the Infinite Wisdom of our great Law-giver has appropriated to their Sacred Function. For, if the Ministration of the Sacraments is not ESSENTIAL to their Office, and THEIR OFFICE ESSENTIAL to the Ministration of Valid Sacraments, what signifies the Institution of the *Priesthood*, and to what purpose did our Blessed Lord promise to be with his Priests, and concur with their Ministrations *to the End of the World*? If the presumptuous Ministrations of Lay-men acting of themselves, or in opposition to the Church and her Priests, is not inconsistent with the Nature and Property of True Sacraments; Or if they can be *True and Valid* Sacraments when given by their Hands, how, and by what means shall we be convinc'd of the Necessity of the Christian Priesthood to the Church, by Divine Institution, and its Perpetuity, till the Consummation of all things? How shall we be perswaded to value the Ministrations of a Priest more than those
of

of a Lay-man, and what Arguments can be produc'd for the Preservation of the *Unity* of the Church, and to keep us from Eternal Schisms and Separations from Her? Your *long Silence* in not asserting and defending the *Dignity of your Office*, and the *unalienable* Nature of those Sacraments which Christ has inseparably annex'd thereto, tho' it may have proceeded from a Notion of Humility and Modesty, *that you might not be thought to preach up your selves, but Christ Jesus the Lord*; yet (with submission be it spoken) seems to have been the occasion of *much Ignorance* among the Laity, of the Nature of Schism, and their Duty to you, and consequently of encouraging the Enemies of the Clergy and of their great Master in Heaven, to blaspheme him, and trample the Authority you have from him, under their Feet. Atheism, Deism, Prophaneness, Blasphemy, and Sacrilege, are now grown Impudent and Bare-fac'd, Bold and Rampant; they scorn any longer to dwell in Obscurity and Darknes, when they are become the fashionable Accomplishments of *our pretended great Wits, and Men of distinguished Sense and Judgment*. They have a grand Design in hand, (and their Emis-saries have prosecuted it but with too much success) to represent your Office every-where, and to all sorts of Men, as Tyranny, Imposture, and Usurpation; to wrest the Sacraments out of your Hands, that you may become uselefs and insignificant; to make the giddy Multitude believe, that all you do is nothing but
Priest-

Priestcraft, to bring and keep them under a worse than *Egyptian* Bondage; to expose you to the Rage and Fury of an *ungovernable Mob*, and so at last to hiss you, and all *Reveal'd Religion*, off of the Stage of this World. What else mean their several execrable Books and Pamphlets that are now industriously publish'd, of set Purpose to decry your Office, and ridicule your Ministrations? How shall the Ignorant be defended from their Infection, but by the Antidote, which some of you, both by Books and Sermons, have already begun to apply, couragiously following the Example of the great *St. Paul*, who *magnified his Office*, and thereby the Authority of *Jesus Christ* who sent him? God be praised for these happy Beginnings, these first noble Performances in maintaining your Office, and in defence of the *True Rights of the Christian Church*, deposited in your Hands by the great Author of our most Holy Religion: And may he, by the blessed Influences of his Spirit, stir up many MORE OF YOU to Cry aloud and spare not, to lift up your Voices like a Trumpet, to shew the People their Transgression, and those who strive with the Priest their Sin, *Isa. lviii. 1. Hos. iv. 4. and Rom. ii. 8.* That they may learn to K N O W and submit to, those who are over them, (in the Lord) and who watch for their Souls, *Heb. xiii. 17.* That they may esteem them VERY HIGHLY in love for their WORKS sake, *1 Thess. v. 13.* Because they are the Ministers of Christ, and Stewards

Stewards of the MYSTERIES of God, 1 Cor. iv. 1. That so the People may effectually be enabled to mark and avoid those, who tho' they come to us in Sheeps-Cloathing, and transform themselves into the Appearance of Apostles of Christ, and Ministers of Righteousness, are yet inwardly but ravening Wolves, false Apostles, deceitful Workers, and Ministers of Satan, in St. Paul's Language; for they cause Divisions and Offences contrary to the Doctrines which we have learn'd; nay, contrary to the very Principles, or Foundations of the Doctrine of Christ, of Baptisms, and of Laying on of Hands; and therefore should be avoided, that we may keep the Unity of the Spirit in the Bond of Peace: Which that we may all learn to do, and by your consentient CONSTANT WARNINGS be preserv'd from the dreadful Sin of hating sound Doctrine, and heaping to our selves Teachers destitute of the Divine Commission, who serve not our Lord Jesus Christ, but their own Bellies: May God of his Infinite Mercy grant, through Jesus Christ; to whom be Glory for ever and ever. Amen.

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